

INSTRUCTIONS
AND
DEVOTIONS
FOR
Hearing Mass;
ALSO FOR
CONFESSION,
COMMUNION,
AND
CONFIRMATION.

Printed in the Year M.DCC.XL.



T H E

P R E F A C E.

THE greatest Sacrifice that has been offer'd to Almighty God, was that of Christ our Lord on the Cross; where, by the Effusion of his Blood, he cancel'd the Hand-writing that was against us, seal'd our Peace with God, and made such a lasting Provision of Merits and Grace, that whatever Blessings we receive from our Heavenly Father, come to us through him, and must be acknowledg'd the Effects of his Sufferings. By this Oblation of himself in our Behalf he became our Redeemer, and 'tis the Work of our Redemption he still carries on, not ceasing in Heaven to be our Advocate, and even from that holy Sanctuary, into which he is enter'd, applying to us the Merits of his Passion, and offering himself in our Cause for ever. For though Christ was crucify'd and died but once, yet the Oblation of Christ crucify'd is eternal, and continues for ever, wherever Christ is present; it continues in Heaven, because he is there; it continues on Earth, because he is on our Altars; so that having once died for us on Mount Calvary, he still offers himself, as having been immolated for us on that

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holy Mount. But whether then on Mount Calvary, or now in Heaven, or on our Altars, the Victim and the Oblation of the Victim are every where the same; it being no other than Jesus Christ, who is both the Oblation and the Offerer, in Quality of Priest eternal, as was foretold in the Psalms: Thou art a Priest for ever, according to the Order of Melchisedech.

This Oblation then being not only a Memorial, but likewise a continual Application of the Merits of Christ's Passion to us, we have great Reason to bless our Redeemer for having made choice of our Altars, there daily to offer himself to the eternal Father, and perpetuate the Oblation he made of himself on the Cross; and by this holy Expedient of his Love to excite us daily, not only with Gratitude to commemorate his Sufferings, but likewise powerfully move us to use all possible Endeavours for becoming faithful Servants to so good a Master, having there provided us the most effectual Means for obtaining of the Father all those Helps and Graces necessary to so great a Work. In this consists the Substance of our publick Liturgy, where Christ is the invisible Offerer, and the Priest performs the Ministry, to which he is call'd. *Ministrorum vice sumus*, says St. Chrysostom, *qui vero hæc sanctificat & transmutat, ipse est (Christus.)* We hold the Place of Ministers; but he that sanctifies these Gifts, and changes them, is Christ himself; he that wrought those Things at the last Supper, does what is done here. This great Oblation then thus made by Christ and his Ministers, is the Subject

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of our daily *Worship*; to this the Faithful are daily call'd, as having their Part too in this Offering, both in presenting it to Almighty God, and, by means of it, hoping for Blessings from the Divine Bounty: In what Manner they are to assist at it, is the Business of these short Instructions, in which, tho' there be nothing new, yet the Method may still be helpful to all Conditions; to the Ignorant, in giving them some Light into this great Mystery; and to the Well-instructed, by leading them still farther into this Abyss of Power and Goodness, in which the most Advanced have still farther to go.

But while I speak of this Oblation, I am very sensible of its being a Consequence of the real Presence of Christ in the Eucharist, and that there can be no Devotion expected here, but what is built on this Doctrine; and therefore, for the laying a Foundation to this little Work, I think it very reasonable, by way of Preamble, to clear some Difficulties belonging to this Point; not that I pretend to explain the Manner how Christ is present in this Mystery, but in a Matter, where Reason is at a stand, to make this Wonder credible at least, by laying before it some other wonderful Works of the Almighty, that one Incomprehensible may prepare the Way for another. 'Tis the Method St. Gregory used in explicating the Mystery of Christ's Resurrection and Apparitions, Hom. 26. in Evang. "The Works of God, says he, would not be the Subject of our Wonder, if they could be comprehended by our Reason; nor has that Faith

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“ any Merit, where it has Experience to demonstrate it. These Works then of our Redeemer, which of themselves are above our Reason, must be consider’d by other Works of his; that so what is wonderful may gain Credit from other Things yet more wonderful.” In this manner I shall, without Offence, touch at some Difficulties relating to this Doctrine, and see how far the Works of God will recommend the Truth of this Mystery to our Belief.

I. Then, by what Power is it to be imagin’d, that what was Bread and Wine, can be changed into the Body and Blood of Christ?

By the divine Power, of which we have so many Instances in H. Scripture; that Power by which the Waters were turn’d into Blood, *Exod. vii. 20.* the Dust into Lice, *Exod. viii. 17.* Lot’s Wife into a Pillar of Salt, *Gen. xix. 26.* the Water into Wine, at the Marriage in Cana of Galilee, *John ii. 9.* that Power which the Devil own’d in Christ, *Mat. iv. 3.* when he said to him, If thou be the Son of God, command that these Stones be made Bread. That Power may be easily conceiv’d sufficient to change the Bread and Wine into Chrⁱ’s Body and Blood. ’Tis the Power of God, whom in our Creed we believe Almighty: He who made all Things of nothing, can, whenever he pleases, change one Thing into another. He spoke in the Creation, and all Things were made; he speaks afterwards, and by

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by his Word Things are changed, because he has Power to make Things be what he says they are: As therefore Christ says to the Nobleman, John iv. 50. whose Son was sick at Capernaum, Go thy Way, thy Son liveth; by his Power made him to be as he said he was; so here Christ saying, This is my Body, This is my Blood; his Power and Truth make it to be, what by his Word he says it is. Christ says it; and because we can neither question his Power nor Truth, we therefore believe it to be what he so solemnly asserts it.

II. How can the Body of Christ be contain'd whole and entire under the Compass of a Pisce of Bread or Waser?

We don't apprehend Christ's Body to be in the Sacrament after that gross, carnal and corporal Manner, as some of the Disciples seem'd to understand it, when they cry'd out, John vi. 60. This is a hard saying, who can hear it? but after a more perfect and spiritual Manner of Being. To conceive this aright, you must observe out of St. Paul, 1 Cor. xv. 42, 43. there are two very different Manners of Being proper to a human Body, according to its different States; For it may be either corruptible or incorruptible; mortal or immortal; natural or spiritual. Thus St. Paul, discoursing of the Manner in which our Bodies shall be at the Resurrection, says, v. 53. that then this Corruptible must put on Incorruption, and this Mortal must put on Immortality.

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And, v. 44. It is sown a natural Body, it is raised a spiritual Body. There is a natural Body, and there is a spiritual Body. Now, tho' it be not possible to imagine how a human Body, when it is in its corruptible, mortal, and natural Manner of Being, that is so extended and gross as here it is, can be truly and really contain'd under the Form of a Wafer: Yet, when this same Body has put on its other more perfect Manner of Being, and is now become incorruptible, immortal, and even spiritual, there is not then that Difficulty of apprehending it; because being now become in its Qualities like a Spirit, and a Spirit requiring no Extension or Greatness of Place for its Being; so neither does a Body, when it is become spiritual. As therefore you can easily conceive, how a Spirit may be really under the Compass of a Wafer, so likewise may it be understood of Christ's Body, which is not imagin'd to be there in its corporal and natural Manner of Being, but as it is incorruptible, immortal, and a spiritual Body.

By keeping close to this Thought, several other Difficulties may be solv'd, relating to this Subject. For Christ's Body being in the Sacrament according to this perfect Manner of Being, even like a Spirit, it may be apprehended how the Sacrament may be broken without injuring or breaking his Body: As when a Man's Body is broken, or a Limb cut off, the Soul remains still entire, because it is a Spirit, and not subject to such Accidents as these. Thus likewise may it be
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conceiv'd how the Body of Christ may be whole and entire in every Part of the Sacrament, after the sacred Host is divided; as also, how it may be in many Places at once: For tho' we cannot easily understand this possible to an extended Body, and in its corporal Manner of Being, there's no such Difficulty in relation to a Spirit, or other Thing in its Manner of Being like a Spirit, because a Spirit has no Dependance on Place, nor is confined either to it or by it.

III. How then is it the same Body of Christ which was born of the Virgin Mary, and crucify'd, since it is so very different from it?

'Tis the same true and real Body of Christ, which was born and crucify'd, the same, I say, in Substance, but different as to its Manner of Being: As the very same Bodies, in which we now live, shall rise again, the same in Substance, but very different in their Manner of Being, as being then to be glorified, and become immortal and spiritual: Upon which Words of St. Paul, the English Bible, printed at Cambridge, 1629, observes, that however this supposes a Change in the Bodies, yet 'tis not changing the Substance; which Explication being allow'd of in our Case, it clears this Difficulty: And there's Reason enough to admit it, if it be consider'd, how Christ enter'd in amongst his Disciples, the Doors being shut; that he was born without Injury to his Mother's virginal Integrity; that he passed thro' the Multitudes more than once, without being seen

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or perceiv'd ; in which Instances there are Grounds to believe Christ assumed this preternatural and spiritual Manner of Existence, not only after his Resurrection, when his Body was glorify'd, but likewise before.

· IV. *How can this be reconciled with the Senses, for our Seeing and Tasting tell us the Eucharist is Bread and Wine after Consecration ; and must not we believe them, since God has given us these very Powers for this End ?*

This must be answer'd by asking another Question. What did Mary Magdalene see at the Sepulchre, Mark xvi. 5. The Scriptures say, She saw a young Man sitting at the Right Side, cloath'd in a long white Robe ; and no Question her Eyes told her it was a young Man, from what she saw, and her Ears from what she heard him speak. And after all this Information of her Senses, was it a young Man ? No ; for, Mat. xxviii. we are assured it was an Angel ; and the English Bible now mention'd, in the Margin in Mark xvi. says, It was the Angel of God in the Likeness of a young Man. Now, how is this to be reconciled with the Senses ? The same Difficulty may be made in the Dove seen over Christ at his Baptism, and the fiery Tongues over the Apostles at Pentecost. For tho' the Information of Sense in these Cases was, that they were young Men, a Dove, and fiery Tongues ; yet you see, our Faith goes otherwise, and we believe they were not in Substance
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what they appear'd to be, but an Angel and the Holy Ghost, under those Forms. And if it be examin'd why we believe there was really an Angel, and the Holy Ghost, and not a young Man, a Dove, &c. the Reason is, because God has reveal'd it in Holy Writ, and expressly assured us what they were; and therefore upon his Word we make no Difficulty of believing it, notwithstanding all the Information of Sense to the contrary. Thus we do in our Case: Our Senses tell us, as yours do, that the Sacrament appears to be nothing but Bread and Wine, and yet we believe there is really present in it Christ's Body and Blood; because God has reveal'd it in Holy Writ, and expressly said, It is his Body that was given for us, and his Blood that was shed for us. And are we to be censured for believing what he so solemnly tells us? Some indeed are here greatly concern'd for the Senses, and seem troubled for the questioning their Authority, and not acknowledging their Infallibility; when in Reality we do no more here than others, without the least Difficulty, in the several Instances above mention'd. We have as great a Deference for the Senses, as others, and confess their Authority; but, 'tis true, we have a much greater for God's sacred Word, and the Truth of what he says; and therefore, whenever these seem to interfere, and we have one sort of Information from the Senses, and another from God's Word, we confess our Resolution of preferring God's Word before the Senses, and own ourselves bound to maintain
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his Authority and Infallibility rather than their's: So that if one must give way, it is evident which it is to be; and likewise on whom our Faith is to depend, that is, on God, rather than Man, on what God says, rather than on the contrary Information of Sense: And this is the Rule followed above, tho' here reproved by some.

But now to reconcile this whole Matter, I think 'tis plain the Senses are not here deceiv'd at all; for the Eyes and Tongue say, in regard of the B. Eucharist, it has the Colour and Taste of Bread and Wine, and this is certainly true, for it has so; here's no Mistake in this: But now, when the Judgment, from this Report made by those two Senses, presently and peremptorily pronounces, It is Bread and Wine, here is the Mistake in this over-hasty Proceeding of the Judgment, which, to pronounce aright, in many Cases is under a Necessity of examining and consulting the Hearing, and taking Advice with this Sense too; and without this, it is most certainly exposed to many gross Mistakes, and must be censur'd as very rash and precipitate.

This we see it is bound to, in regard of many Things which are natural, especially such as are not very obvious and common, as in Stones and Metals: For how many of this kind do we daily meet with, which, when we have examined with our Eyes, with our Taste and Feeling, we yet know not what they are, and cannot frame a certain and true Judgment of them:

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them: Till, by our Hearing, we are informed from some more experienced Person, what they really are? Here our Eyes may tell us indeed, what the Colour is, and the Tongue what Taste; but if the Judgment should hence pretend to declare with Assurance, what the things are, how easily might it run into Mistakes; not because these Senses are deceived, but because it takes not its Information from the Sense that is proper in this Case to give it; because it attends to the Report of the Eyes, which is insufficient when it should have regard to the Ears? And now if we turn to such Things, in which Art is concerned, which makes an Alteration beyond Nature, such are the Compounds of the Apothecary, the Chymist, the Perfumer, of almost all Trades in their Kind; nay, even of Cooks too: All these know how to mix and disguise Things with that Art, and give them many Qualities of Colour, Taste and Smell, which belong not to them, that they are Kinds of Mysteries: And to judge by the Eyes, by the Tongue, by the Touch, or the Smell, would be many times to go out of the Way: And there is no surer Means of avoiding Mistakes, than to hear from the Artist, and from this Sense conclude what they are; and this is not to contradict or lay aside these Senses, but only to consider, which of them is most proper in every Case to inform the Judgment, and follow that.

And is it not thus too, in all those Cases, where God is pleased to intervene with his extraordinary and miraculous Power? We know
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he can change, whenever he pleases, the Nature of Things beyond all human Arts, and make spiritual and infinite Beings appear under material and corporeal Forms. And now, tho' in ordinary Cases our Eyes, &c. give sufficient Direction to our Judgment; yet in such as are the Subject of an extraordinary Power, it is impossible they should give any other Account, than of what they appear to be. But as to the concluding what they really are, as to their Nature and Substance, the Judgment must first consult with what is heard from the Word of God, the Divine, and the Church: And hence it may have such Information for its coming to an Issue, as the other Senses of themselves could never pretend to. Thus, tho' from the Report of the Eyes the Judgment can in ordinary Cases with Assurance pronounce, which is a Dove, or young Man; yet when, by an extraordinary Power, God is pleased to present, under those Forms, other spiritual or infinite Beings, as of Angels, or the Holy Ghost, then must the Judgment call in some other Help, and not proceed by what these see, but by what is heard from Faith and the Word of God, in this Point; and thus only can we judge aright. And why, but because as in Things of Art, the Artist gives the most certain Account, and it would be a Rashness to adhere to the Senses in Contradiction to him; so in Things that are spiritual, and the extraordinary Works of God, 'tis God himself gives the best Direction to the Judgment: It must attend to what it bears

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bears from him, and not what is seen in the Object: And to adhere to the Eyes, in contradiction to him, would not be Reason, but Madness.

Is it not Reason then, that in the blessed Eucharist, which the Scripture informs us to be the Subject of a miraculous Power, we should not only inquire what the Eyes see, and Mouth tastes, but likewise what the Word of God, what Faith and the Church declare in this Case; and rather frame our Judgment from what we thus Hear, than from Seeing and Tasting? And this without any Discredit at all to these Senses: For tho' these are to be regarded, about their proper Objects of Colour and Taste; yet when the Question is, What we are to believe, they must give Leave to the Ears to take place; because, as the Apostle says, Faith comes by Hearing. Thus we render to every one their Due; to God, what belongs to God, and to every Sense, in their kind, what belongs to them: But to let our Faith be directed by what we see, rather than by what we hear from God, that we cannot do; because none knows the Things of God, but the Spirit of God.

Thus having given some Light to these Difficulties, which are the common Grounds from whence arise all the Doubts and Disbelief concerning this Mystery, I hope on the one Side it may be an Encouragement to Reason and Sense readily to submit to this Divine Truth; and on the other, be a Means of raising the Devotion of those, who already believe it; that so with greater

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greater Fervour of Mind and Admiration of God's wonderful Goodness, they may attend to every Part of the great Sacrifice of Christ's Body and Blood daily offered for them on our Altars: For the doing of which in particular, I now proceed to the following Instructions:

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F O R

Hearing M A S S.

*What the MASS is : What the best
Way of hearing it.*

Q. **W**HAT is the best Way of hear-
ing Mass ?

A. To accompany the Priest,
in offering with him, to Al-
mighty God, the Sacrifice of the Body and
Blood of Christ, under the Forms of Bread
and Wine.

Q. Then 'tis necessary every one should know
what the Priest does, for otherwise, how can
we accompany him ? Pray tell me therefore
what that is ?

A. Without this there is no hearing Mass
with Profit ; and therefore 'tis a Point in
which every Christian ought to be well in-
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struſted. You are for this End to imprint well in your Mind, that Priests at the Altar do the ſame which Chriſt did at his *Laſt Supper*, and which he commanded his Apoſtles and their Succeſſors to do after him, when he ſaid to them, *Do this in Remembrance of me*. In obedience to which Command, they do what he then did; that is, they take Bread and Wine to the Altar; they bleſs and conſecrate it, by the Power here given them, into his Body and Blood, and offer up this holy Viſtim to the eternal Father, in Remembrance of him once offered upon the Croſs for our Redemption; *Do this in Remembrance of me*. This it is they do.

Q. Then I ſee the Maſs is, as you have already ſaid, an Oblation of the Body and Blood of Chriſt, under the Forms of Bread and Wine, made in Remembrance of his Death on the Croſs. And is not this what you call a Sacrifice?

A. Yes, it is the Sacrifice of the New Law, in which are fulfilled all the Sacrifices of the Law of *Moses*. And here you will do well to obſerve, that God has always been worſhipped by Sacrifice; as you may ſee in *Abel*, in the Beginning of the World, and afterwards in *Moses*, when God himſelf eſta bliſhed the Order of Priests, and preſcribed the Sacrifices, which were all Types of the Sacrifice, that was to ſucceed in the Law of Grace. And therefore, as in the Old Law there were two Sorts of Sacrifices; one, which was offered up entire, and wholly conſumed on the Altar, and

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and was called an *Holocaust*; the other, offer'd and consumed in *Part* only, the other Part being divided between the Priest and the People, and might therefore be called a *Communion at Sacrifice*: So here in this one Sacrifice is Christ wholly offered up an *Holocaust* for Men; and yet so that both Priest and People partake of the Victim: And thus is the Old Law fulfilled in the New, as to all its Parts and Figures.

Q. I am to remember then, that as in the Law of Moses, were offered upon the Altar Birds and Beasts, as Turtles, Oxen, Lambs, &c. These Sacrifices were all abolished by Christ, and in their Place has succeeded, by his Command, the Oblation of Christ himself, the true Lamb of God, that takes away the Sins of the World, and this is the Sacrifice of the New Law. Now I can easily apprehend how the Priests are to make this Oblation, because they bless and consecrate the Bread and Wine: But how are the People to do it, whose Office is so different from the Priests?

A. 'Tis the Priest alone that consecrates, but 'tis not to be imagined, it is he alone that is to offer the Victim; no, the Mass is the Sacrifice of the whole Church, that is, both of Priest and People; and therefore, as the Priest offers it to Almighty God, so ought likewise the People to offer it, both with the Priest and by him. For as in respect of the Consecration, the Priest is the Minister of Jesus Christ, who has given him Power to consecrate,

crate, and who with him consecrates the Victim; so in regard of the Oblation, the Priest is deputed by God for the People, who with him ought to offer it to God; And this St. Paul hints, *Heb. v. 1. Every Priest being chosen from among Men, is appointed for Men in those things that belong to God; that he may offer Gifts and Sacrifices for Sins.*

Q. 'Tis the Priest then alone is to consecrate, but the People are to join with him in offering up to Almighty God the Sacred Host, and desiring him to accept it. Was not there something of this Method practised in the Old Law?

*A. Yes, the People having brought to the Priest what was to be offered, did afterwards in time of Sacrifice, while the Priest was at the Altar, offer it there to God, by the Hands of the Priest; and on this their own Offering, as well as on the Priest's, depended the good Acceptance it was to have with God. Something of this Practice you see, *Luke i. 9, 10.* where 'tis related, while *Zacharias* was burning Incense at the Altar, the whole Multitude of the People were without in Prayer, *viz.* in the Body of the Temple. Thus in all the *r* Sacrifices the Office of the Priests was to offer them at the Altar, while the People, assisting at the Oblation, at the same time offered them to God by the Hand of those his Ministers, either for the Remission of their Sins, for a Thanksgiving, &c. And thus, in our Christian Sacrifice, ought the People ever to join*

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join with the Priest in offering it to Almighty God.

This Method was earnestly recommended by St. *Chrysostom* to the Faithful of his Time, *Hom. in 2 Cor.* exhorting them to bring an earnest Attention with them, to the Celebration of the dreadful Mysteries, and to consider that Priests and People make up but one Body; that therefore they ought to join with one another, and not to cast off all from themselves, and throw it wholly upon the Priests. The same is urged by the learned *Rodrigues*, *Par. 2. tr. 8. c. 15.* where he says, that tho' it be the Priest only that speaks, and with his Hands offers this Sacrifice, yet all the Faithful offer it likewise with him; which being supposed, I declare, says he, the best Method of hearing Mass, is to go on jointly with the Priest, offering up the Sacrifice, and doing, as much as may be, the very same that he does; making this Account with ourselves, that we all will meet there, not only to hear Mass, but likewise to make and offer up the Sacrifice together with the Priests; for in reality and in truth the Thing is so.

Q. Well, but does the Church require this of the People?

A. That this is imported in *hearing Mass*, may be plainly seen in the Liturgy itself; throughout which it is manifest, the Sacrifice there offered is *common*, and that the People are to offer it with the Priest.

In the Beginning of Mass, you see the *Publick Confession* is made by the People as well

well as the Priest. The *Kyrie Eleifons* are said by both. The *Gloria in Excelsis* is said aloud, and all in the plural Number, as including the People. Before every Prayer is said *Oremus*, whereby the Priest calls on the whole Assembly to join with him. The *Epistles*, *Gospels* and *Creeds*, are said in a loud Voice, to shew they belong to all present.

As to what follows, tho' said in a low Voice, 'tis plain the People are concerned in it. In the *Oblation* of the *Bread*, the Priest mentions himself, and all present. In the *Oblation* of the *Wine*, he says in the Name of all, *We offer to thee, O Lord, &c.* He repeats the same in the following Prayer; and after washing his Fingers, he prays thus, *Receive, O Holy Trinity, this Oblation we make thee, &c.* And then turning to the People, he says, *Brethren, pray that my Sacrifice and yours may be acceptable in the Sight of God, &c.* And then calls on all to join with him in *Thanksgiving*, requiring them to *lift up their Hearts, and give Thanks to God.*

In the *Canon*, all is expressed in the plural Number; as in the first Prayer, *We humbly beseech thee to accept and bless these Gifts and Sacrifices we offer thee.* In the Second, *Be mindful, O God, of thy Servants, and of all here present, for whom we offer, or who offer to thee this Sacrifice.* In the Third and Fourth, the People are included with the Priest.

And thus still he goes on after the *Elevation*; *Wherefore we thy Servants, and also thy*
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holy People, mindful of thy Passion, &c. And so in all the following Prayers; We humbly beseech thee, &c. And to us Sinners, &c. Deliver us from all Evils. Lamb of God, have Mercy on us, &c.

Thus considering the whole Liturgy, 'tis evident the Mass is a Sacrifice common both to Priest and People; and while we behold the Spirit of Christ and his Church in the Institution of it, it may be easily concluded, the Manner of Assisting at it, which is most conformable to this Spirit, must necessarily be the best.

On which Grounds it follows, that as many of the Faithful, as desire to conform to this Spirit of the Church, when they go to Mass, ought to go with the Intention of offering to Almighty God, with the Priest, this great Sacrifice of the Body and Blood of Christ, and consequently be very careful to accompany him, if not in all, at least in the principal Parts; that so, by this Means, they may more effectually partake of the Fruits of it.

Q. I don't see this is the general Method of the Faithful; for they seem to understand, that the making the Oblation belongs only to the Priest, and their Part is only to assist at it with Devotion, that so they may have some Share in its Effects, and in the Prayers there said by the Priest; for this End we see some saying their Beads all the time of Mass, others their Morning Prayers, others the Offices of the Day, or some private Devotion, and but with very little
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Regard to what the Priest does; and is not this very far from what you speak of?

A. 'Tis different, but yet I question not, but as many as are there with their Souls truly raised to God, partake in some Degree both of the Offering, and of the Effects of this holy Sacrifice; and therefore, without condemning their Devotions, I only propose a Method, which is judged the best, and may be most for our spiritual Advantage; such as is generally observed by as many as perfectly understand their Duty, and would be followed by others, were they better instructed. For this End I make it here my Request to the Generality of *Catholicks*, not to content themselves with some *general Notions* concerning the Mass, but to take Pains themselves, and engage some charitable Friend to give them a more particular Instruction, and make them sensible of the true Nature of it, and all its Parts, that so they may lose none of those Advantages otherwise to be reaped in this divine Instruction; and that thus may be avoided many prophane Indecencies, and irreligious Levities, too often seen at that holy Time, and which most certainly arise from a Want of due Knowledge and Instruction of what is there done, and of what is their Duty to do.

And now as to those, who, in Time of this divine Sacrifice, are wholly taken up in saying the *Rosary*, or other *particular Devotions*, I only desire them to remember they have a great Part in the Sacrifice there offered; that

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it belongs to them to offer it to Almighty God with the Priest; as likewise in some Manner to partake of the Victim: That since their heavenly Father has called them to so great a Dignity, they would spare so much Time from their *private Devotions*, as to comply with this greater Duty, than which none can possibly be more acceptable to God. And therefore if they cannot be persuaded to change their Method, that they would make such Interruptions at least in their other Prayers, as may give them Liberty in some Degree to perform this; that is, lay them by at the more essential Parts of the Mass, to which they ought to give their Attention.

Q. Well, I understand you now, that the Mass is the Oblation of the Body and Blood of Christ made to Almighty God; that the Priest is deputed to consecrate and make this Oblation, and that the People are likewise to offer it with him. But now you must tell me in what Manner they are to do this.

A. I'll shew you the best Method I can: But I must first lay before you the chief Ends for which this Sacrifice is to be offered by all Christians.

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Of the Principal Ends, for which the Sacrifice of the Body and Blood of Christ is to be offer'd: And of the General Dispositions in the Offerers.

1. **T**HE first Duty of a *Christian* is, *To render to God that supreme Honour and Worship which is due to him, as the Sovereign Being.* And this being not possible to be more effectually done, than by offering to him the Sacrifice of his only Son; insomuch as this is an Oblation of infinite Value, being God equal to himself; therefore it is that the *first and principal End of every Christian*, in going to Mass, ought to be, *to acknowledge God the Supreme Being, and give him that Honour and Worship, which is due to him alone.*

2. Another principal Duty of a *Christian* being *to give Thanks to God for all his Blessings*, and there being no more acceptable Offering we can make him, than of his only Son, in whom he is well pleased; therefore it is, every *Christian*, in going to Mass, ought to remember, that another *principal End* is, *to offer to Almighty God this Sacrifice of his only Son, in Acknowledgment and Thanksgiving for all Benefits and Blessings received, whether general or particular, publick or private.*

3. Since in the Mass is offered to God the same Body and Blood of *Christ*, which, being sacrificed on Mount *Calvary*, were a full Satisfaction for Sin; therefore it is, that the dai-

General Dispositions, &c. II

ly Oblation of the same on our Altars, renders God propitious, by being a daily Application of the Merits of his Son's Passion, and moves him to grant Grace, and the Gift of Penance, in order to the Remission of the greatest Sins: And for this End, every *Christian* going to Mass, ought to lay before the Father, *the Merits and Passion of his only Son, who is there offer'd, with a firm Hope of obtaining, thro' him, that Grace, which may be the effectual Remedy of all his Offences.*

4. This Oblation of the Body and Blood of *Christ*, being thus a Means of daily laying before the eternal Father, the infinite Value of his Son's bitter Passion; therefore it is a daily Application of the Merits of *Christ* to us, likewise for the Relief of our Necessities, and the obtaining new Graces and Blessings for us: And for this Reason, every *Christian*, in going to Mass, ought to offer it to Almighty God *for the obtaining all Blessings, whether temporal or spiritual, whether for himself, Friends, Governors, or Church, and for the Remedy of all Miseries and Necessities, publick or private.*

These are the *four principal Ends*, for which all the Faithful ought to offer up the holy Victim *Christ Jesus*, in the Mass, to the eternal Father, for his greater Glory, and their Good; ever remembering besides, in this Oblation, to renew daily the Memory of *Christ's* Death and Passion, as he himself commanded.

Q. So then as often as the Faithful go to Mass, they ought to join with the Priest, and offer up the Body and Blood of Christ. 1. For the giving supreme Worship to God. 2. In Thanksgiving for all Benefits. 3. For the obtaining Pardon of their Sins. 4. For the procuring new Graces and Blessings, and even in Remembrance of Christ's Passion. Is there any thing more on that Subject?

A. Only my Request again to all Catholics, so seriously to reflect on these general Ends, for which they go to Mass, as to let this be a Means of regulating their Devotion, of raising their Spirits to God, and keeping up that true Christian Behaviour and Reverence, as seem absolutely necessary for those, who desire to discharge themselves well of these great Duties.

Q. How do you mean in particular?

A. That while Christians in the Mass offer to Almighty God the Body and Blood of Christ, thus to pay Sovereign Homage to him, they would look on Christ on the Altar, as their Model, and there consecrate themselves daily to God, by making a Sacrifice of their Body and Souls, according to that Pattern before their Eyes; and there heartily endeavour to give Honour to God, by offering not only Christ but themselves likewise to him.

2. That as often as they offer Christ in Thanksgiving to God for all his Benefits, they would likewise join themselves to that Sacrifice, and make an Oblation of their own
Hearts

Hearts to God; remembering the best Acknowledgment on their Part, of Blessings received, is a true Christian Life, and the employing all that to his Honour, which has been the Gift of his Goodness.

3. That in offering *Christ* on the Altar as a *Propitiation* for their Offences, they would remember, that *Christ* there offered became a Remedy for Sin, by presenting himself to the eternal Father, to suffer whatever Punishment his Justice should appoint, for the making due Satisfaction for the Transgressions of Men: And consequently if they desire to partake of the Effect of this Oblation, in the Pardon of their Sins, they would there present themselves before the Altar, in the *Spirit of Penance*. 1. Humbling themselves at the Sight of their Offences, with a contrite Heart; beseeching God to grant them a sincere Repentance. 2. Offering themselves, according to the Example before them, to suffer whatever God's Justice shall determine. And, 3. Resolving, that as they offend daily, so their Life shall be a *daily and continual Penance*; not doubting but *Christ's* infinite Satisfaction shall be thus effectually apply'd to them, and supply all their Defects.

4. That in offering *Christ* on the Altar for the *obtaining new Blessings*, they be careful to put up all their Prayers to God *in his Name*; depending entirely on *Christ* as their Redeemer, as their Mediator, and as their Head; and putting themselves in such a Disposition of Soul,

that they be truly his Members, and desire to live by his Spirit.

Thus if the Faithful present themselves before the Altar in this manner, to offer up that holy Victim, Christ Jesus, to his eternal Father, it will most certainly be for God's Honour, and the great Advantage of their own Souls. For if they think nothing of these *interior Dispositions*, but run to Mass out of Custom; without any Concern of thus raising up their Thoughts to God, or applying them, as the Nature of this Sacrifice requires; being there in a formal Way, like so many Statues, without praying or thinking, I can't tell what Benefit they expect, or even what they do there. And then for many others, who, in that lazy Posture of kneeling on one Knee, seem to be paying their Duty to some Demi-god; others who are gazing and staring about; others who are prophanelly whispering and conversing; others in their Vanities, and even in the State of Sin, with more still of this kind; what can I say of them, but that they abuse or neglect the Blessings of Heaven; make void the Designs of Mercy, and dishonour God in that Divine Institution, which was ordained for the giving him the highest Worship? Can these hope to obtain Pardon of their Sins, through that Holy Victim, who in the Time of its offering are giving new Provocations to Heaven, in the Addition of their Sins; or, who think so little of Repentance, that knowing them-

themselves to be in a wicked State they are resolved to go home as they came? Will God accept this Offering from them, in the Odour of Sweetness, who has declared he will receive no Sacrifice from polluted Hands? Certainly, there is little Ground to flatter them with such Hopes: They have more Reason to consider, what Part of that Company they resemble, which surrounded Christ upon the Cross; for as, when he was nailed to the sacred Wood, there wanted not some, who reproached and blasphemed him in his Sufferings; so here, being now offered an unbloody Victim, 'tis not without some, who by their irreligious Behaviour and criminal Lives, like those wicked *Jews*, cast out Blasphemies against him; who are yet so much worse than they, inasmuch as their Knowledge and Belief is an Aggravation of their Crime, beyond that of the *Jews*, who had Ignorance to plead for them, in knowing not what they did.

Q. Then I see, to run to Mass and see it ended, is not sufficient to partake of the Effects of it, unless a Person be careful to assist there with great Attention, Application and Devotion. What then will become of many that think not of this?

A. 'Tis every one's Duty to be informed and instructed in such Obligations as belong to their State, as to do them well, and if they are wanting in this, they have so much to answer for. Now a little Reason is

16 General Dispositions, &c.

sufficient to make them sensible of it. For if they once reflect, that in going to Mass they go to honour God, to thank him for his Benefits, to beg Pardon for their Sins, to pray for new Blessings, and to commemorate the Death of Christ; does it not immediately appear, that a religious Behaviour, a sincere Devotion and Repentance, are the most suitable Dispositions for those that come to offer to God the very same Victim, which was sacrificed for their Sins upon Mount Calvary.

Q. I see the Reason of what you say, and wish all duly considered it, for their own Good. But having now understood the principal End, and general Dispositions, with which we are to bear Mass, you must now comply with your Promise, and lay before me an easy Method for the joining with the Priest in making this Oblation.

A. That I will do; but you must give me Leave to speak to more than yourself: For there being, amongst the Faithful, Persons of very different Capacities, some that understand little, others that are better instructed, there is no one Method proper for all; and for this Reason, I intend to propose three, answerable to the three different Degrees or Orders, in which all the Faithful may be ranked. One for young Beginners, who being wholly Strangers to this Publick Service of the Church, desire to be instructed in it: Another for the Generality of Catholicks, who by Education or Practice are better acquainted

ed with it: A third for such whose Learning, Piety or Parts, raise them something above the rest: And a fourth may not be improper, for such as are *absent*: And thus I shall include the whole Body of the Faithful.

First Method of hearing M A S S, for young Beginners.

Q. *W H A T* Directions do you give to such who as yet know nothing of the Mass, and desire to be instructed in it? What would you have them do at first, when they are present at it?

A. My Advice is, that at first, when they go to Mass, they would for the first eight or ten Days use no Book at all; but bend their whole Endeavours to observe what the Priest does, by only looking on. By this Means, in a Week or Fortnight (it being every Day the same) they will begin to observe the more remarkable Parts of it: As, 1. The removing of the Book. 2. The uncovering the Chalice. 3. The putting Wine into the Chalice. 4. The lifting up the Host and Chalice. 5. The Priest Receiving. 6. His giving the Benediction, &c.

Having observed something of this, it will be then a great Help to have some charitable Friend kneel by, and inform them how these Parts are called, or what is then done; but so, as not to burthen them with too much at first. They may let them know

when the Priest says the *Confiteor*, or publick Confession: That at the first Removal of the Book, is read the *Gospel*: At the uncovering the Chalice, or putting Wine into it, is the *Offertory*: At the lifting up the sacred Host and Chalice, is the *Elevation*: When the Priest receives, is the *Communion*, &c. By this means, being thus acquainted with what is thus done, and the *Names* by which these Parts are called, they will soon be fit to use Books of Devotion, and say the Prayers proper, as in them directed by their Titles over them, and by these be prepared to understand all the rest.

Being come thus far, it may be proper here again to inform them, as before, that the Priest at Mass consecrates the Bread and Wine into the Body and Blood of Christ: That he offers this Holy Oblation to God, for his Honour and Glory, for the Good of his own Soul, and of all present. That the Priest knowing how unworthy he is to perform this solemn Action, dares not approach the Altar, till by saying the *Confiteor* he has first humbled himself in the Confession of his Sins before God: And that since the People are to join with the Priest in offering to God the Body and Blood of his only Son, 'tis but reasonable they should likewise humble themselves, with the Priest, in the Confession of their Sins, by saying the *Confiteor* with him, or some other Prayer answerable to it, in the true Spirit of Humility and Contrition. At

At the CONFITEOR,

That is, in the very Beginning of the Mass, when the Priest stands bowing down, before he goes up to the Altar; the People may say the same with him, or as follows,

O Lord God, Father Almighty, I confess to thee in the Presence of thy holy Angels and blessed Saints, that I have provoked thy Anger, by committing Evil, both negligently and wilfully: In thy Sight I have sinned; Lord, I have sinned: I acknowledge my Iniquity: But thou, of thy Goodness, hast promised Pardon to those that truly repent. Wherefore, behold I now bow down before thee, and heartily detesting all my Wickedness, with the penitent *Publican*, I thus humbly implore thy Mercy: O God, be merciful to me a Sinner; deal not with me, I beseech thee, according to my Iniquities, nor reserve me for everlasting Punishments; but, according to the Multitude of thy tender Mercies, save thy unworthy Servant, that I may serve thee all the Days of my Life, and join with all the Powers of Heaven to praise thee, to whom belongs all Honour and Glory, and Adoration for ever. *Amen.*

When

When the Priest goes up to the Altar.

ALmighty and everlasting God, look down, I beseech thee, on thy Servants here met together in the same Spirit and Faith; and mercifully give ear to the Prayers now offered at thy Altar in our Behalf. And as for me in particular, grant me Pardon of all my past Offences, give me a new Spirit, that I may carefully observe my own Ways, diligently reform whatever is corrupt and sinful, and courageously resist all the Enemies of my Salvation. Give me Patience in all Difficulties, Charity to forgive all Injuries, Constancy to perform all Duties. Be thou ever with me, direct and govern me both as to Soul and Body, for behold I now deliver whatever belongs to me into thy Hands: Let me therefore be thine now and for ever.

At the G O S P E L,

That is, when the Book is removed to the other Side of the Altar, and all the People stand up.

LORD Jesus Christ, who camest from Heaven to instruct us in all Truth, and continuest still daily to teach us by the Holy Gospels, and the Preachers of the Word, grant
me

me Grace, that I may be wanting in no Care necessary for my being instructed in thy saving Truths: Let me be as industrious in my Soul's Concern, as I am for my Body; that while I take Pains in the Affairs of this World, I may not, through Stupidity or Neglect, let my Soul starve and perish everlastingly. Let the Rules of the Gospel be the Direction of my Life, that I may not only know thy Will but likewise do it, that I may observe thy Commandments, and resisting all the Inclinations of corrupt Nature, only follow thee, who art the Way, the Truth, and the Life: For thus only can I be truly thy Disciple; and thus only, O Jesus, canst thou be my Master.

At the OFFERTORY,

That is, when the Priest uncovers the Chalice, and offers up the Bread, on a little Plate, and putting Wine into the Chalice, offers that likewise in the Middle of the Altar.

THE Priest now offers to thee, O God, the Bread and Wine, which are to be bless'd and consecrated into the Body and Blood of thy only Son: He offers to thee the Holy Victim Christ Jesus, which he desires thee to accept for thy Honour and our Good. I likewise, thy unworthy Servant, join with him in making this Oblation to thee, desiring thee to accept it in Memory of that free Oblation

tion which our Dear Redeemer made of himself, to become a Sacrifice for our Sins. And as for myself, behold I now offer my Body and Soul, and all that belongs to me, with these Gifts, upon thy Altar, heartily beseeching thee, that by thy Grace it may be all sanctified this Day, and consecrated to thy Service and Glory. Lord, I confess I am a Sinner and Nothing; but give me now thy Blessing, and I shall be thine for ever.

When the Priest has washed his Hands at the Corner of the Altar.

L O R D Jesus, 'twas thy infinite Love for Man, and Desire of his Salvation, which moved thee to leave us thy Body and Blood to be daily offered on our Altars; that so we might have a perpetual Memorial of thy most sacred Passion, and by laying before the Father the infinite Value of thy Sufferings, we might powerfully move him to grant us all Blessings necessary for our Salvation.

Behold then, according to thy holy Ordinance, I now join with the Priest in offering this holy Sacrifice, in Remembrance of thy Passion and Death on the Cross. I humbly offer it to the Eternal Father, in Adoration of his Sovereign Majesty, and in Acknowledgment of his Supreme Being; I offer it him in Thanksgiving for his Blessings bestowed on me and his whole Church; I offer it him, that in Virtue of thy Sufferings on
the

the Cross, I may obtain Pardon of all the Offences I have committed against him, and that thro' the infinite Value of thy Merits I may receive all those Helps, which are necessary for my Well-being here and hereafter.

Moved likewise by the grateful Oblation of this spotless Lamb, and the Memory of his Passion, I beseech thee, O God, to pour forth thy Blessings on thy Church, on this Nation, on my Friends and Benefactors; shew Mercy likewise to my Enemies, be found by those that seek thee; comfort the Afflicted, and reclaim all Sinners from their evil Ways, and help all according to their different Necessities.

At the ELEVATION,

That is, just in the Middle of the Mass, when the Priest, having consecrated, lifts up first the sacred Host and then the Chalice over his Head, in Memory of Christ being lifted up on the Cross.

I Adore thee, O Jesus my Redeemer, who wast crucified for the Sins of Men. I confess thee to be the Son of the Living God: Thou wast once lifted up on the Cross, and now, in Memory of thy Passion, is thy Body and Blood daily offered up under the Forms of Bread and Wine. Have Mercy on me, dear Jesus, and grant, that thy Sufferings and Death may not be lost on me thro' my Wickedness or Neglect. This thy
sacred

sacred Blood was shed for my Redemption. O grant by this thy Mercy, I may rather chuse to lay down my Life, and shed my Blood, than wilfully offend against thy infinite Goodness.

At the ELEVATION,

They may go on praying thus :

I Love thee, dear Jesus, the Saviour of my Soul, who diedst on the Cross, a Sacrifice for the Sins of the whole World. I most firmly believe, that by Virtue of Consecration, thou, Lord, true God and true Man, art really present in a most wonderful manner on the Altar. I believe thou art here present, who art the assured Hope and only Salvation of Sinners ; who art the sovereign Remedy of all our Necessities, the Comfort in our Troubles, and Support in our Distress.

Hallowed be thy Name, my sweet Saviour Jesus Christ, and may all Creatures give thee Praise, for that infinite Love which brought thee from Heaven, to offer up thyself on the Cross for our Redemption.

Hallowed again be thy Name, most blessed Jesus, for that infinite Love, which moved thee to leave us in this venerable Sacrament thy Body and Blood under the Forms of Bread and Wine, so to become our daily Oblation, and renew in us the Memory of thy Death and Passion.

Lamb

Lamb of God, that takest away the Sins of the World, have Mercy on us, and grant us thy Peace. Look on us with the Eyes of Compassion, and heal all our Infirmities. Behold, I am miserable, weak, and subject to Sin, but if thou wilt, thou canst make me whole: Heal me then, O Lord, and I shall be healed. Be now to me a Saviour, and give me thy Grace, whereby I may conquer all my evil Inclinations, and serve thee more faithfully to the End of my Life.

Refresh my Soul with this spiritual and heavenly Food, and strengthen me continually with thy Assistance, that neither in Life nor Death I may depart from thee, nor ever be deprived of thy Grace and Blessing, who livest and reignest with God the Father, in the Unity of the *Holy Ghost*, One God, World without End. *Amen.*

At the COMMUNION,

That is, when the Priest communicates and receives the Body and Blood of Christ.

NOW the Priest receives this holy Banquet; but as for me, I am unworthy to partake of it: I am most unworthy, Lord, thou shouldst enter under my Roof; but since by thy Word thou wast pleased, even absent, to heal the Centurion's Servant, speak now the Word, and my Soul shall be healed.

I acknowledge thee to be the Bread of Life, who camest down from Heaven to be the Food
of

of our Souls ; and that whoever eats of this Bread, shall live for ever : I wish I were truly disposed to partake of it as I ought, that so my Soul might be refresh'd and comforted. Despise not, I beseech thee, this my Desire ; and tho' I am frail and weak, yet still let my Soul be sensible of thy Sweetness : Come then, Lord, and command that my sinful Soul may be healed ; preserve me from all Temptation, and from the Dangers of my own Weakness, and abide with me for ever.

At the BLESSING,

That is, when the Priest, at the End of the Mass, maketh the Sign of the Cross with his Hand over the People.

MAY the Blessing of Almighty God, Father, Son, and *Holy Ghost*, descend upon me, and keep me for ever. And thou, O heavenly Father, pardon me, I beseech thee, all my Distractions and Negligence in this Time of Prayer. I offer thee the infinite Merits of thy Son's bitter Passion to supply all my Defects, and beg of thee, thro' him, to grant me that Grace, whereby I may be enabled to serve thee all my Life. I here purpose this Day to watch over myself, and especially to avoid those wonted Failings, into which I so easily fall ; and for all the Actions of this Day, I here consecrate them to thy Service, and to the Honour of thy Name ;

Name; for thou art my Lord, and if I live not to thee, I shall be for ever miserable: Be with me therefore, my *Jesus*, and protect me for ever. *Amen.*

Q. *WHEN a Person understands indifferently well so far, what is he to do still, to improve himself, and know farther?*

A. I would have him be attentive still to other Parts of the Mass, and endeavour to know the *English* of some Expressions, which being used every Day, he may soon learn with a little Care, and they will be very helpful in order to perfect him in a true Understanding of the whole; such are these which follow:

- 1 *Kyrie eleison.*
- 2 *Christe eleison.*
- 3 *Gloria in excelsis Deo.*
- 4 *Dominus vobiscum.*
- 5 *Et cum Spiritu tuo.*
- 6 *Oremus.*
- 7 *Deo Gratias.*
- 8 *Gloria tibi Domine.*
- 9 *Laus tibi Christe.*
- 10 *Credo in unum Deum.*
- 11 *Et Homo factus est.*
- 12 *Orate Fratres.*
- 13 *Per omnia Sæcula Sæculorum.*
- 14 *Sanctus, Sanctus, Sanctus.*
- 15 *Sursum Corda.*
- 16 *Pater noster.*
- 17 *Et ne nos inducas in Tentationem.*
- 18 *Sed libera nos à Malo.*
- 19 *Pax Domini sit semper vobiscum.*
- 20 *Agnus Dei, qui tollis Peccata Mundi, misere nobis.*
- 21 *Domine, non sum dignus ut intres sub Tectum meum, sed tantum dic Verbo, & sanabitur Anima mea.*
- 22 *Ite, Missa est,*
- 23 *Benedicamus Domino.*
- 24 *Requiescat in Pace.*
- 25 *Benedicat vos Omnipotens Deus, Pater, & Filius, & Spiritus Sanctus.*
- 26 *Et Verbum Caro factum est.*

- 1 Lord, have Mercy on us.
- 2 *Christ*, have Mercy on us.
- 3 Glory be to God on high.
- 4 The Lord be with you.
- 5 And with thy Spirit.
- 6 Let us pray.
- 7 Thanks be to God.
- 8 Glory be to thee, O Lord.
- 9 Praise be to thee, O *Christ*.
- 10 I believe in one God.
- 11 And he was made Man.
- 12 Brethren, pray.
- 13 World without End.
- 14 Holy, Holy, Holy.
- 15 Lift up your Hearts.
- 16 Our Father.
- 17 And lead us not into Temptation.
- 18 But deliver us from Evil.
- 19 The Peace of our Lord be always with
you.
- 20 Lamb of God, that takest away the
Sins of the World, have Mercy on us.
- 21 Lord, I am not worthy thou should'st en-
ter under my Roof; say but only the
Word, and my Soul shall be heal'd.
- 22 Depart, Mass is done.
- 23 Let us bless our Lord.
- 24 Let him rest in Peace.
- 25 Almighty God, Father, Son, and *Holy*
Ghost, bless you.
- 26 And the Word was made Flesh.

When

The Ordinary of the Mass.

The Priest, at the Foot of the Altar, begins thus;

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

P. I will go to the Altar of God.

A. To God, who rejoices my Youth.

P. Judge me, O God, and discern my Cause from the Nation not holy; from the unjust and deceitful Man deliver me.

A. Because

When a Person by Industry and Observation is come to understand thus far, he ought by Degrees to take notice of these Parts of the Mass; as when the *Kyrie eleison* is said; when *Credo in unum Deum*, or the *Credo*; when *Orate Fratres*; when the *Preface*; when *Sanctus, Sanctus*; when the *Canon* begins; when the Priest makes the *Memento's*; when he says the *Pater Noster*; when *Agnus Dei*; when *Domine non sum dignus*; when *St. John's Gospel*; which may be done in a short Time, with the Help of some charitable Friend kneeling by: And then it may be proper to look over the whole Mass, and see the Method of it, and thus fit himself for it with a distinct Application to every Part, as here follows, translated from the *French*, tho' with some considerable Alterations and Additions.

Second Method of hearing Mass, by accompanying the Priest in every Part of it; and proper for such as are well instructed.

People.

The People may answer the Priest as is set down in the other Page, or say as follows:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I will draw near thy Altar, O my God, there to gain new Strength and Vigour to my Soul, and by thy Grace separate me from those Unbelievers who have no Trust in thee.

That

A. Because thou art my God, my Strength, why hast thou rejected me? And why do I grow sorrowful, while the Enemy afflicts me?

P. Send forth thy Light and Truth; thou hast conducted and brought me to thy holy Hill, and to thy Tabernacle.

A. And I will go to the Altar of God, to God, who rejoices my Youth.

P. I will praise thee on the Harp, O God, my God: Why art thou sorrowful, my Soul, and why dost thou trouble me?

A. Hope in God, because I will still praise him; he is the Salvation of my Countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

A. As it was in the Beginning, is now, and ever shall be, World without End. Amen.

P. I will go to the Altar of God.

A. To God, who rejoices my Youth.

P. Our Hope is in the Name of our Lord.

A. Who made Heaven and Earth.

The Priest, bowing down, says the Confiteor.

I Confess to Almighty God, to the Blessed Virgin Mary, to the blessed Michael the Arch-Angel, to the blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Brethren, that I have very much sinned in Thought, Word and Deed, thro' my Fault, thro' my Fault, thro' my most grievous Fault. Therefore I beseech the Blessed Virgin Mary, blessed

for Well-instructed. 33

That Grace which comforts me, when the Remembrance of my Sins afflicts and casts me down.

That Grace which lets me know there's an everlasting Refuge in thy Goodness, and that thou art ready to forgive even our greatest Sins, as soon as we sincerely acknowledge them.

The People may say the Confiteor after the Priest, or as follows :

I Confess then, and acknowledge, O my God, not only to thee, to whom the Secrets of my Heart are already known, but also to that sacred Assembly of Saints which are eternally blessed with thy Presence, and to all about me, that are here present groaning under the Burthen of Sin ; that I have infinitely offended thee in my
C Thoughts.

A. Because thou art my God, my Strength, why hast thou rejected me? And why do I grieve sorrowful, while the Enemy afflicts me?

P. Send forth thy Light and Truth; thou hast conducted and brought me to thy holy Hill, and to thy Tabernacle.

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C Thoughts

bleſſed Michael the Arch-angel, bleſſed John Baptiſt, the holy Apoſtles Peter and Paul, and all the Saints, and you, Brethren, to pray to our Lord God for me.

A. Almighty God be merciful to you, and forgiving you your Sins, bring you to Life everlaſting. R. Amen.

Then the Clerk, in the Name of the People, having ſaid the *Confiteor*, the Prieſt prays as follows for them.

A *lmighty God be merciful to you, and forgiving you your Sins, bring you to Life everlaſting. R. Amen.*

Almighty and merciful God, grant us Pardon, Abſolution, and Remiſſion of our Sins. R. Amen.

P. Looking towards us, O Lord, thou wilt give us Life.

A. And thy People will rejoice in thee.

P. Lord, ſhew us thy Mercy.

A. And grant us thy Salvation.

P. Lord, hear my Prayer.

A. And let my Cry come to thee.

P. Our Lord be with you.

A. And with thy Spirit.

The

Thoughts, in my Words, and in my Actions ; and that nothing but thy infinite Mercy can equal my Sins : Therefore I beseech those Favourites of Heaven, that are always attending thy Divine Majesty, to interceed for me : And first, that glorious and perpetual Virgin, thy ever blessed Mother ; then thy pure and holy Angels, and all thy Saints, who are inflamed with divine Charity ; and lastly, all those, who here below are endeavouring, tho' at a Distance, to follow their great Example.

After the Confiteor.

O My God, who hast commanded us to pray one for another, and in thy holy Church hast given, even to Sinners, the Power of absolving from Sin ; receive with an equal Bounty the Prayers of thy People for the Priest, and those of thy Priest for the People.

The Priest going up to the Altar, says in a low Voice :

TAKE from us our Iniquities, we beseech thee, O Lord, that we may be worthy to enter into the Sanctuary with a clean Heart : Thro' Christ our Lord. Amen.

Being come up to the Altar, he kisses it, saying :

WE beseech thee, O Lord, by the Merits of those Saints whose Reliques are here, and of all the Saints, to forgive us all our Sins. Amen.

The Priest goes to the Book, and having read two or three Verses of the Scripture called the *Introit of the Mass*, which being every Day proper or different, cannot be set down, he then goes to the middle of the Altar, and says :

P. Kyrie eleison	}	Lord, have Mercy on us.
A. Kyrie eleison		
P. Kyrie eleison		
A. Christe eleison	}	Christ, have Mercy on us.
P. Christe eleison		
A. Christe eleison		
P. Kyrie eleison	}	Lord, have Mercy on us.
A. Kyrie eleison		
P. Kyrie eleison		

Then

When the Priest is going up to the Altar.

UNite, O Lord, our Hearts and our Wills, and remove from us every thing that may any ways make us unfit for our appearing in thy Sanctuary.

Tho' we are unworthy of ourselves, yet our Comfort is, we are the legitimate Possessors of those blessed Saints whose sacred Relicks are placed near thy H. Altars: Grant then, thro' their Prayers, what thou may'st justly refuse us thro' the slothful Tepidity of ours, and forgive us all our Sins.

At the Introit.

Or when the Priest goes first to the Book.

GRant, Lord, we may be truly prepared for the offering this great Sacrifice to thee this Day; and because our Sins alone can render us displeasing to thee, therefore we call aloud to thee for Mercy.

At the Kyrie eleison.

Have Mercy on me, O Lord, and forgive me all my Sins; and tho' I have nothing of my own to move thy Goodness, yet let my Importunity prevail: Have Mercy on me, O Lord, have Mercy on me.

Then he begins *Gloria in Excelsis Deo*, as follows :

G L O R Y be to God on high, and Peace on Earth to Men of Good-will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thee Thanks for thy great Glory, Lord God, Heavenly King, Father Almighty. Lord Jesus Christ, the only begotten Son, Lord God, Lamb of God, Son of the Father, who takest away the Sins of the World, have Mercy on us ; who takest away the Sins of the World, hear our Prayer ; who sittest at the Right-hand of the Father, have Mercy on us ; for thou only art holy ; thou only art our Lord ; thou only, O Jesus Christ, together with the Holy Ghost, art most High in the Glory of God the Father. Amen.

He turns to the People, and says :

P. Our Lord be with you.

A. And with thy Spirit.

Then goes to the Book, and having said *Oremus*, Let us pray, he begins the Collects or Prayers of the Day ; which being every Day different, cannot be here set down.

Place of the Collects.

The

At the Gloria in excelsis.

THE Glory, O my God, which may any ways be proportion'd to thy Greatness, can only be paid thee in Heaven; my Heart, however, desires to give thee what Homage it can upon Earth: And therefore with this thy Servant at the Altar, and the whole Congregation, I praise thee, I bless thee, I adore and glorify thee, and give thee Thanks, Almighty Father, Eternal Son, and Holy Ghost, most high God and only Lord. All I expect is from thee, and I desire no longer to live, than I am to live in thy Service.

*When the Priest turns to the People, and says,
Our Lord be with you.*

BE thou always with us, O my God, and let thy Grace never depart from us.

*While the Priest is saying the Collects, or
Prayers of the Day, the People may thus join
with him.*

Almighty and Eternal God, we humbly beseech thee mercifully to give ear to the

The Collects being ended, the Priest, laying his Hand on the Book, reads the *Epistle* or *Lesson* ; which being every Day different, cannot be set down here.

The

for Well-instructed.

41

the Prayers of thy Servants, which he offers thee in the Name of thy Church, and in behalf of us thy People: Accept them to the Honour of thy Name, and Good of our Souls; and grant us all those Blessings which may any ways contribute to our Salvation; thro' our Lord *Jesus Christ*, &c.

On a Sunday or Feria, may be said,

O God, who never forsakest those that put their Trust in thee, mercifully hear our Prayers, and since our Weakness is such, that without thee we can do nothing, grant us the daily Assistance of thy Grace, that in observing thy Commandment, we may be ever acceptable to thee, thro' our Lord *Jesus*.

On a Festival of a Saint.

GRant, we beseech thee, Almighty God, that the Example of thy Saints may effectually move us to reform our Lives, that while we celebrate their Festivals, we may also imitate their Actions; thro' our Lord *Jesus Christ*.

At the Epistle.

THou hast taught us, O Lord, by thy *Prophets* and *Apostles*; grant we may improve, by their Doctrine and Example, in the Love of thy holy Name, that we may manifest in our Lives, whose Disciples

The *Epistle* being ended, the Clerk answers, *Deo Gratias, Thanks be to God*; and then the Priest goes on with the *Gradual*, which is composed of some few Verses of the Holy Scripture, and is every Day different.

This being ended, the Book is removed; and while it is carry'd to the other Side of the Altar, the Priest stands bowing down at the middle of the Altar, and says,

Cleanse my Heart and Lips, Almighty God, who didst cleanse the Lips of *Isaiah the Prophet* with a burning Coal: Vouchsafe, thro' thy gracious Mercy, so to purify me, that I may worthily declare thy Gospel; thro' Christ our Lord. Amen. Bless me, O Lord.

Our Lord be in my Heart and Lips, that I may worthily and faithfully publish his Gospel. Amen.

After

we are; that tho' we live amidst Corruption, we may not follow the Inclinations of Flesh and Blood; but having master'd all their Passions, we may be directed by thy Light, be strengthen'd by thy Grace, walk in the perfect Observance of thy Law, and serve thee with clean Hearts.

At the Gradual.

HOW wonderful, O Lord, is thy Name thro' the whole Earth! I will bless our Lord at all Times; his Praise shall be ever in my Mouth: Be thou my God and my Protector: In thee alone will I put my Trust, let me not be confounded for ever.

When the Priest stands bowing down before the middle of the Altar, and the Book is removed to the other Side.

WHAT Ears, O Lord, are fit to hear thy Gospel, or Heart to receive it, except they are first prepared by thy sanctifying Grace? Let the Fire then of thy Love have the same Effect on us, as the Fire of thy Altar had on the Prophet *Isaiab*; for thus only, O Lord, will thy holy Word be to us a Means of Life, and never rise in Judgment against us.

After this the Priest goes to the Book, and reads the Gospel, which is different every Day ; first saying, *Dominus vobiscum*, Our Lord be with you : *Sequentia Sancti Evangelii secundum*, &c. *The Sequence of the Holy Gospel*. To which the Clerk answers, *Gloria tibi Domine*, Glory be to thee, O Lord.

At the End of the Gospel the Clerk answers, *Laus tibi Christe*, Praise be to thee, O Christ ; and the Priest going to the middle of the Altar, says the Nicene Creed, beginning thus, *Credo in unum Deum*.

I Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible ; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all Ages, God of God, Light of Light, True God of True God ; begotten, not made ; consubstantial to the Father, by whom all Things were made ; who for us
Men,

At the Gospel.

IMprint, O Lord, we beseech thee, the Maxims and Rules of thy Gospel deep in our Hearts, that while we profess ourselves Christians, we may not live like Heathens: What will it profit me, if I know thy Will and do it not? If I hear thy Law and keep it not? This will be only to turn the Food of Life into Poison, and make seeing the Way to Happiness be the Increase of my Damnation. Deliver me, O God, from this Error, and so perfectly at present possess my Heart, that my rebellious Appetites being over-ruled, by thy Grace, I may henceforth live in the Denial of myself, and like thy true Servants, only hear and follow thee.

At the Creed.

The People may say it with the Priest, or make a short Profession of their Faith, as follows:

I Believe, O Lord, all thou hast taught me by thy holy Church: In this Faith, by the Assistance of thy Grace, I desire to live and die. O Lord, help my Unbelief. I adore all I apprehend in these adorable Mysteries, and likewise what I am not able to comprehend; for since my Understanding is so narrow, that I know but very

Men, and for our Salvation, came down from Heaven; and was incarnate by the Holy Ghost of the Virgin Mary, and WAS MADE MAN; was crucified also for us, suffered under Pontius Pilate, and was buried; and the third Day rose again, according to the Scriptures; and ascended into Heaven; sits at the Right-hand of the Father, and shall come again with Glory to judge the Living and the Dead; of whose Kingdom there shall be no End. And in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son; who, together with the Father and the Son, is adored and conglorified; who spoke by the Prophets: And One Holy, Catholick and Apostolick Church. I confess One Baptism, for the Remission of Sins; and I expect the Resurrection of the Dead, and the Life of the World to come. Amen.

After the Creed (and likewise on all Days on which the Creed is not said) the Priest turns to the People, and says, *Our Lord be with you; and having read the Offertory, being a Verse of the Holy Scripture, he then uncovers the Chalice, and offers the Bread on the Patin, &c. saying,*

A *cccept, O holy Father, Almighty and Eternal God, this unspotted Host, which I thy unworthy Servant offer thee, my living and true*

very little even of myself, 'tis neither just nor possible I should perfectly comprehend thee, O my infinite and incomprehensible God: By thy divine Grace I am convinced of the Sincerity and Wisdom of those who have deliver'd these divine Mysteries to us. Their miraculous Success is a sufficient Proof: Thy Goodness and Promises are my Security: These comfort my Heart, and support my Faith.

Where shall I go, my Lord? Thou hast the Word of eternal Life.

Of thy Truths thus deliver'd my Reason and Will shall never doubt, tho' my Senses and vain Imagination shou'd.

I ask not the removing of Mountains: How little soever my Faith be, since it is true and sincere, vouchsafe, O Lord, to accept it. I believe, O Lord; help my Unbelief.

At the OFFERTORY,

When the Priest uncovers the Chalice, and offers the Bread on the little Plate, the People ought to offer it with him.

A Ccept, O Eternal Father, this Offering we make thee; 'tis only Bread as yet, but by a Miracle of thy Power and Grace, thou art going to make of it a holy and eternal Host, who offers himself to thee, for the Salvation of all the Faithful,

true God, for my innumerable Sins, Offences and Negligences, for all here present, and for all faithful Christians, living and dead, that it may avail me and them to Life everlasting. Amen.

When the Priest puts Wine and Water into the Chalice, he says,

O GOD, who, in creating human Nature, hast wonderfully dignify'd it, and reformed it again by a yet greater Miracle, grant, by the Mystery of this Water and Wine, we may partake of his Divinity, who vouchsafed to take upon him our Humanity, namely, Jesus Christ thy Son, our Lord, who with thee, in the Unity of the Holy Ghost, liveth and reigneth God, World without End. Amen.

Then offering the Wine in the Chalice in the Middle of the Altar, he says,

WE offer thee, O Lord, the Chalice of Salvation, beseeching thy Clemency, that it may ascend before thy Divine Majesty, as a sweet Perfume for our Salvation, and for that of the whole World. Amen.

Bowing

ful, absent and present, living and dead. Regard not, O Lord, our Misery, except it be with an Eye of Pity; but look on that eternal Priest, Christ Jesus, who being innocent and spotless, is continually our Advocate before thee, pleading for the Remission of our Sins, and Relief of our Necessities.

*When the Priest, at the Corner of the Altar,
puts Wine and Water into the Chalice.*

IN thy Incarnation, O Lord, thou hast united thy Divinity to our frail human Nature; but go on still daily, we beseech thee, with thy Works of Mercy, and grant that we thy People may be so truly united to thee, that neither Interest, Pleasure, or Neglect, may be ever able to divide us from thee.

When the Priest offers the Chalice, in the Middle of the Altar.

THOU only, O Lord, canst render this Offering worthy of thee, and capable of giving Salvation to the World: Accept it, we beseech thee, and purify our Souls, that we may be acceptable in thy Sight.

When

Bowing down his Head, says,

A Ccept us, O Lord, in the Spirit of Humility,
and a contrite Heart ; and so may our Sa-
crifice be made this Day in thy Sight, that it be
pleasing to thee, O Lord God.

Then, blessing the Bread and Wine, he
says,

Come, Almighty and Eternal God the Sancti-
fier, and bless ✠ this Sacrifice, prepared
for the Glory of thy holy Name.

He then goes to the Corner of the Altar,
and washes his Hands, saying, Ps. xxv.

I Will wash my Hands among the Innocent,
and encompass thy Altar, O Lord.

That I may hear the Voice of Praise, and
declare all thy wonderful Works.

Lord, I have loved the Beauty of thy House,
and the Place where thy Glory dwells.

Destroy not my Soul, O God, with the Un-
righteous, nor my Life with bloody Men :

In whose Hands are Iniquities, their Right-
hand is filled with Gifts.

As for me, I have walked in my Innocency :
Redeem me, and have Mercy upon me.

My

When he bows down.

WE can add nothing here but the Sacrifice of an humble and contrite Heart, which thou, O Lord, wilt never despise.

When he blesses the Bread and Wine which he has offered, making the Sign of the Cross over them.

THere remains now this to be done by thee, my Lord, that thou come, O most Holy and Almighty God, and bless and sanctify what already begins to belong to thee.

When the Priest washes his Fingers at the Corner of the Altar.

THou, Lord, who once vouchsafed'st to wash thy Disciples Feet before their Invitation to thy holy Table, wash us also, we beseech thee, O Lord, and wash us again; not only our Feet and Hands, but our Hearts, our Desires, our Souls, that we may be wholly innocent and pure.

When

My Feet have stood in the right Way: In thy Congregations I will bless thee, O Lord.

Glory be to the Father, and to the Son, &c.

The Priest goes to the Middle of the Altar, and bowing down, says :

Receiwe, O Holy Trinity, this Oblation we make thee, in Memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ; and in Honour of blessed Mary ever Virgin, of blessed John Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints; that it may be available to their Honour and our Salvation. And may they vouchsafe to interceed for us in Heaven, whose Memory we celebrate on Earth; thro' the same Christ our Lord. Amen.

Then, kissing the Altar, he turns to the People, and says, *Orate Fratres, &c.* that is,

Brethren, pray that my Sacrifice and yours may be acceptable to God the Father Almighty.

When the Priest in the Middle of the Altar stands bowing down, they may say the same with him, or as follows :

MOST Holy and Adorable Trinity, vouchsafe to receive this our Sacrifice, in Remembrance of our Saviour's Passion, Resurrection and glorious Ascension ; and grant it may sensibly work in our Souls the Effects of these Mysteries.

Let those Saints, whose Memory we celebrate, not forget us in Heaven. They found Help in this Divine Mystery : Grant, O Lord, it may likewise contribute to our Salvation.

When he turns about and says, Orate Fratres, the People ought to pray, as he desires, saying,

MAY our Lord receive this Sacrifice from thy Hands, to the Praise and Glory of his Name, for our Good, and the Benefit of his whole Church.

When

He then goes on with some Prayers, which being said in a low Voice, are called *Secreta*; and being different every Day, cannot be set down: And as many *Collects* as he said before the *Epistle*, so many Prayers he says here answerable to them.

S E C R E T A.

Then

When the Priest is saying the Prayers in the Book, proper to the Day; in a low Voice, the People may thus join with him.

Mercifully hear our Prayers, O Lord, and graciously accept this Oblation, which we thy Servants are making to thee, that as we offer it to the Honour of thy Name, so it may be to us here a Means of obtaining thy Grace, and in the next Life, everlasting Happiness.

On a Sunday, or Feria, may be said,

Acept, O Lord, we beseech thee, both our Offering and Prayers, and by this Holy Sacrifice work such a Change in our Hearts, that our Affections being taken off from the Things of this World, our Desires may be wholly fixed on Heaven.

On the Festival of a Saint.

Sanctify, O Lord, we beseech thee, these Gifts which we offer thee, in this Solemnity of thy holy Servant, and so strengthen us by thy Grace, that both in Prosperity and Adversity, our Ways may be ever directed to thy Honour. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the Unity of the Holy Ghost, one God, &c.

The

Then he goes on, saying with a loud Voice ;
Per omnia Sæcula Sæculorum ; that is,

World without End.

A. Amen.

Preface begins.

P. Our Lord be with you.

A. And with thy Spirit.

P. Lift up your Hearts.

A. We have lifted them up to God.

P. Let us give Thanks to our Lord God.

A. It is meet and just.

IT is verily meet and just, right and available to Salvation, that we always, and in all Places give Thanks to thee, Holy Lord, Father Almighty, Eternal God, through Christ our Lord ; by whom the Angels praise thy Majesty, the Dominations adore it, the Powers tremble in its Sight, the Heavens and heavenly Virtues, and blessed Seraphims with common Jubilee glorify it ; together with whom we beseech thee, that we may be admitted to join our Voices in an humble Manner.

Holy, Holy, Holy, Lord God of Sabbath. The Heavens and Earth are full of thy Glory. Hosanna in the Highest. Blessed is he that comes in the Name of our Lord, Hosanna in the Highest.

After

The Prayers being ended, he begins again in a loud Voice; thus, Per omnia Sæcula Sæculorum; and so begins the Preface, which the People may say with him, or as follows:

Raise our Hearts, O Lord, we beseech thee, above the Thoughts of earthly Things, and lift them up to thee. Where our Treasure is the Treasure of Salvation, there let our Hearts also continually be. As our Life is but one continued Series of thy Favours towards us, so let us continue our daily Thanksgivings to thee.

Behold the whole Hierarchy of thy holy Angels, who stand always trembling in thy Presence, are now with us going to adore thee on this Altar. Permit us, O Lord, to join our weak and tepid Praises in Consort with their divine Hymn, and say,

Holy, Holy, Holy, is the Lord of Hosts: How great is the Distance of his infinite Majesty from us poor Worms below! Heaven and Earth are full of thy Glory: Grant, Lord, that our Hearts may be also full of it. Let Heaven and Earth bless him that comes in the Name of our Lord; 'tis our Lord himself is coming, tho' after an invisible Manner; blessed be his Name.

D

When

After this he begins the *Canon*, or chief Action of the Sacrifice, in a low Voice, bowing down, and saying,

Therefore, most merciful Father, we humbly pray and beseech thee, through thy Son Jesus Christ our Lord, to accept and bless these ✠ Gifts, these ✠ Presents, these holy ✠ unspotted Sacrifices, which in the first Place we offer to thee, for thy Holy Catholick Church, that thou wouldst be pleased to grant her Peace, to preserve, unite, and govern her through the whole World, together with thy Servant N. our chief Bishop, N. our Prelate, and N. our King, as also all orthodox Believers and Professors of the Catholick and Apostolick Faith.

Then joining his Hands before his Breast, he in Silence makes his *Memento*, praying for such in particular as are recommended to him, &c. beginning thus,

BE mindful, O Lord, of thy Servants, Men and Women, N. N. Here he prays in Silence.

Having

*When the Priest begins the Canon, bowing down,
and in a low Voice.*

MOST merciful Father, who hast given us thy only Son to be our daily Sacrifice, we beseech thee, in the Name of this Holy Victim, incline thy Ear to our Prayers, and favour our Desires.

Thou who art the Pastor of all Pastors, protect, unite, and govern thy Holy Church, through the whole World, pour forth thy Blessings on his present Holiness, and on that Prelate who has a particular Charge over us. Preserve and save our King: Render him both Good and Great in this Life, and eternally Happy in the next, and give a Blessing to his Subjects.

While the Priest makes his Memento, standing with his Hands joined before his Breast, the Faithful ought at the same time to make their Memento, praying in particular for themselves and Friends, &c. something after this Manner.

I Offer thee, O Eternal Father, with this thy Minister at the Altar, this Oblation of the Body and Blood of thy only Son, to thy Honour and Glory; in Remembrance of my Saviour's Passion, in Thanksgiving for thy Benefits, in Satisfaction for all my Sins,

Having ended the *Memento*, he opens his Arms, and goes on.

*A*N D for all here present, whose Faith and Devotion is known to thee, for whom we offer, or who offer thee, this Sacrifice of Praise, for themselves, and for all theirs; for the Redemption of their Souls, for the Hope of their Salvation and Safety; and who now pay their Vows to thee, the eternal, living and true God.

Communicating with, and Honouring the Memory, in the first Place, of the glorious ever Virgin Mary, Mother of our Lord God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon

and for the obtaining thy Grace, whereby I may be enabled to live virtuously and die happily. I desire thee likewise to accept it, O God, for N. N. my Parents, Friends and Benefactors ; grant them all Blessings spiritual and temporal ; likewise for all such as are in Misery ; for those I have any ways injured in Word or Deed ; for all my Enemies ; for the Conversion of Sinners, and Enlightening all that sit in Darknefs. Pour forth thy Blessings on all, according to their different Necessities, through the Merits of thy only Son our Lord.

Here everyone may add their particular Necessities, as likewise of their Friends, &c.

GIVE Ear, we beseech thee, to the Prayers of thy Servant, who is here appointed to make this Oblation in our behalf, and grant it may be effectual for the obtaining of those Blessings which he asks for us.

Be thou, O Lord, the Eternal Bond of all our Friendships and Societies. And as thou hast vouchsafed to join us not only in Communion with thy sacred Household of Faith here below, but also with those who are now triumphing in Heaven with the Martyrs, and Apostles, and thy Blessed Virgin Mother, be thou the Sacred Bond to fasten and preserve us therein for ever.

Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damine, and of all thy Saints; by whose Merits and Prayers, grant we may in all things be defended by the Help of thy Protection. Through the same Christ our Lord. Amen.

The Priest spreading his Hands over the Oblation, says,

WE therefore beseech thee, O Lord, graciously to accept this Oblation of our Servitude, and of thy whole Family: Dispose our Days in thy Peace, preserve us from eternal Damnation, and command us to be numbered amongst thy Elect. Through Christ our Lord. Amen.

Which Oblation we beseech thee, O God, to render in all things blessed, approved, effectual, reasonable and acceptable: That it may be made to us the Body and Blood of thy most beloved Son, our Lord Jesus Christ.

Who, the Day before he suffered, took Bread into his sacred and venerable Hands, and having lifted up his Eyes towards Heaven, to thee, God, his omnipotent Father, and giving Thanks to thee, he blessed it, and broke it, and gave it to his Disciples, saying, Take and Eat you all of this; For this is my Body.

Here

*When the Priest holds his Hands spread over
the Chalice.*

BEhold, O Lord, we all here, tho' of different Conditions, yet united by Charity, as Members of that one Body, of which thy dear Son is the Head, present to thee, in this Bread and Wine, the Symbols of our perfect Union. Grant, O Lord, that they may be made for us, who are here below, the true Body and Blood of thy dear Son ; that being consecrated to thee by this Holy Victim, we may live in thy Service, and depart this Life in thy Grace.

He that is Almighty, he that is Truth itself, has said with his holy Mouth, *This is my Body.* And how then can we doubt the Truth of it ? He that has made all Things of Nothing by his Word ; is he not to be believed, when he says, he has changed one Thing into another ? Yes, I believe and adore.

Here the Priest kneels down, and adores Christ in the Eucharist, and then he lifts up the Sacred Host, in Memory of Christ's Body lifted up on the Cross.

Then taking the Chalice, he says,

*I*N like manner, after he had supped, taking this excellent Chalice into his sacred and venerable Hands, giving thee also Thanks, he blessed it, and gave it to his Disciples, saying, Take and Drink you all of this, For this is the Chalice of my Blood, of the New and Everlasting Testament, a Mystery of Faith which shall be shed for you, and for many, to the Remission of Sins.

He kneels down and adores, and then lifts up the Chalice, saying,

*A*S often as you do these Things, you shall do them in Remembrance of me.

Then goes on.

*W*Herefore, we thy Servants, as also thy holy People, O Lord, being mindful of the blessed Passion of the same Christ thy Son, our Lord, and of his Resurrection, as also of his glorious Ascension into Heaven, offer to thy most excellent Majesty, of thy own Gifts and Favours, a pure
✠ Host,

At the Elevation of the Host.

MOST admirable Body, I adore thee with all the Powers of my Soul. Lord, who hast given thyself entire to us, grant we may become entirely thine.

THE same Eternal Word, who brought all Things at first out of Nothing : He that said, *Let there be Light*, and there was Light : *Let the Earth bring forth its Fruit*, and it was so : The same Eternal Word now says, This is my Blood, and speaks it from the highest Heavens, at this very Moment, by the Voice of this Servant.

At the Elevation of the Chalice.

MOST adorable Blood, that washest away all our Sins, I adore thee : Happy we, if we can return our Life and Blood for thine,

After the Elevation.

TIS now, O Lord, with grateful Hearts, we call to Mind the sacred Mysteries of thy Passion and Death; thy Resurrection and Ascension. Here is thy Body, that was broken; here is thy Blood, that was shed for us, of which these exterior Signs are but the

✠ Host, a holy ✠ Host, an unspotted ✠ Host,
the holy ✠ Bread of eternal Life, and Chalice
✠ of eternal Salvation.

*On which vouchsafe to look with a propitious
and serene Countenance, and accept them as thou
wast pleased graciously to accept the Gifts of thy
just Servant Abel, and the Sacrifice of our Pa-
triarch Abraham, and that which thy High-
Priest Mechisedech offered thee, a holy and un-
spotted Host.*

Bowing down, he says,

*WE most humbly beseech thee, Almighty God,
command these Offerings to be carried by
the Hands of thy holy Angel, to thy Altar above,
in the Presence of thy Divine Majesty, that as
many of us as, by this Participation of the Al-
tar, shall receive the most sacred Body ✠ and
Blood ✠ of thy Son, may be filled with all hea-
venly Blessings and Grace. Through the same
Christ our Lord. Amen.*

Then

Figures, and yet in reality contain the Substance. It is now we truly offer thee, O Lord, that pure and holy Victim, which thou hast been pleased to give us, of which all the other Sacrifices were but so many Types and Figures.

If with a favourable Eye thou hast regarded the Sacrifices of *Abel*, of *Abraham*, and *Melchisedech*, look likewise on ours; for however weak our Faith may be, yet our Sacrifice is greater than theirs, and only worthy of thy heavenly Altar.

When the Priest bows down.

Almighty God, who art infinitely Good, look not on our Sins, but on the Infinite Ransom paid for them. And now, while it is offered on our Altars here below, do thou receive it on thy Altar above: Here from our Hands; but there from the Angel of thy great Council, that eternal Priest, who is himself both Priest and Victim, all in thee, as thou art all in him. Bless all those who here partake of this Holy Sacrifice, either by their Lips or Hearts.

While

Then with his Hands joined before his Breast, he in Silence makes his *Memento*, or Commemoration for the Dead.

BE mindful also, O Lord, of thy Servants N. and N. who are gone before us, with the Sign of Faith, and rest in the Sleep of Peace.

Here he mentions such in particular whom he intends to pray for.

Having ended the *Memento*, he says,

TO these, O Lord, and to all that rest in Christ, grant, we beseech thee, a Place of Refreshment, of Light and Peace. Through the same Christ our Lord. Amen.

Then striking his Breast, he says in a loud Voice.

AND to us Sinners, thy Servants, hoping in the Multitude of thy Mercies, vouchsafe to grant some Part and Society with thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all

While the Priest makes his Memento for the Dead, standing in Silence with his Hands join'd before his Breast, the Faithful ought likewise to make their Memento thus,

I Offer thee again, O Lord, this Holy Sacrifice of the Body and Blood of thy only Son, in behalf of the Faithful departed, and in particular for the Souls of *N. N.* my Parents, Relations, Benefactors, Neighbours, &c. Likewise of such as I have any ways injured, or been the Occasion of their Sins; of such as have injured me, and been my Enemies; of such as die in War, or have none to pray for them, &c. For these and all others, as many as are yet in the State of Penance, waiting for their Discharge, we beseech thee to hear us: Grant them Rest, O Lord, and eternal Salvation; admit them to the Company of thy blessed Saints.

When the Priest strikes his Breast, and in a loud Voice says, Nobis quoque Peccatoribus: And to us Sinners.

Vouchsafe to grant the same one Day to us, poor and miserable Sinners as we are; and judge us not according to our Demerits; but through the infinite Multitude of thy Mercies, in which we hope, liberally extend to us thy Grace and Pardon.

We

all thy Saints; into whose Company, we beseech thee, admit us, not considering our Merit, but as granting us Mercy. Through Christ our Lord.

By whom, O Lord, thou dost always create, ✠ sanctify, ✠ quicken, ✠ bless, and give us all these good Things.

Here kneeling down, and then taking the Sacred Host in his Hand, he makes the Sign of the Cross with it, over the Chalice, thus,

B*Y him, ✠ and with ✠ him, and in ✠ him, is to thee, God the Father ✠ Almighty, in the Unity ✠ of the Holy Ghost, all Honour and Glory.*

Having kneeled down, he says,

For ever and ever.

A. Amen.

Let us pray.

I*Nstructed by thy wholesome Precepts, and following thy Divine Institution, we presume to say,*

Our Father who art in Heaven, Hallowed be thy Name; thy Kingdom come: Thy Will be done on Earth as it is in Heaven: Give us this Day our daily Bread; and forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation.

A. But

We ask it of thee in the Name of thy dear Son, who lives and reigns eternally with thee, and in that Form of Prayer, which he himself hath taught us.

At the Pater Noster ; or, Our Father.

TREAT us, O Lord, as thy Children ; and grant, we may always truly respect thee, as our Father.

That we may be more devoted to thy Glory, and thy Will, than to our own.

Nourish us daily, O Lord, with thy heavenly Bread, as well as with thy temporal.

Dispose us so far to pardon others, that we may deserve a Pardon from thee.

Defend

A. But deliver us from Evil. P. Amen.

Deliver us, O Lord, we beseech thee, from all Evils past, present and to come: And by the Intercession of the blessed and glorious ever Virgin Mary, Mother of God, and of the holy Apostles Peter and Paul, and of Andrew, and of all the Saints; favourably grant us Peace in our Days; that, through the Assistance of thy Mercy, we may be always free from Sin, and secure from all Disturbance. Through the same Jesus Christ, our Lord, thy Son; who, with thee, liveth and reigneth, in the Unity of the Holy Ghost, God, World without End.

A. Amen.

P. The Peace of our Lord be always with you.

A. And with thy Spirit.

Having broken the Host, he puts a Particle of it into the Chalice, saying in a low Voice,

MAY this Mixture and Consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive it, effectual to Life everlasting. Amen.

Having

Defend us from the World, from the Devil, from ourselves, and from all Sorts of Evil.

After the Our Father.

Deliver us from those Evils, which we labour under at present ; from past Evils, which can be nothing, but our manifold Sins ; and from the Evils to come, which will be the just Chastisement of our Offences, if our Prayers, and those more powerful ones of thy Saints, who intercede for us, intercept not thy Justice, or excite not thy Bounty.

When he breaks the Host, and puts a Particle of it into the Chalice.

TH Y Body was broken, and thy Blood shed for us : Grant that the Commemoration of this Holy Mystery may obtain for us Peace : And that those, that receive it, may find everlasting Rest.

When

Having kneeled down, he says, striking his Breast,

LAMB of God, that takest away the Sins of the World, have Mercy on us.

Lamb of God, that takest away the Sins of the World, have Mercy on us.

Lamb of God, that takest away the Sins of the World, Grant us thy Peace.

Then says the following Prayers.

LORD Jesus Christ, who saidst to thy Apostles, I leave you Peace, I give you my Peace; regard not my Sins, but the Faith of thy Church, and vouchsafe her such Peace and Union, as may be agreeable to thy Will, who livest and reignest for ever and ever. Amen.

Lord Jesus Christ, Son of the living God, who, according to the Will of the Father, hast by thy Death given Life to the World, through the Co-operation of the Holy Ghost; deliver me, by this thy most sacred Body and Blood, from all my Iniquities, and from all Evils; and make me always obedient to thy Commandments; and never suffer me to be separated from thee, who with the same Father, and holy Ghost, livest and reignest, God, World without End. Amen.

Let not the Participation of thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my Judgment and Condemnation;

When the Priest, bowing down, strikes his Breast, and says thrice, Agnus Dei, Lamb of God ; the People may say the same, or as follows :

O Lamb of God, who takest away the Sins of the World, wash away all ours in thy Blood. Lamb of God, give us thy Sweetness and Innocence, that we may be better disposed to receive thy Peace.

After Agnus Dei, or Lamb of God, &c.

IN saying to thy Apostles, my Peace I leave you, my Peace I give you, thou hast promised, O Lord, to all thy Church, that Peace which the World cannot give: Peace with thee, and Peace with ourselves.

Let nothing, O Lord, ever interrupt this holy Peace ; let nothing separate us from thee, to whom we heartily desire to be united, thro' this Blessed Sacrament of Peace and Reconciliation. Let this Food of Angels strengthen us in every Christian Duty, so as never more to yield under Temptations, or fall into our common Weaknesses.

But alas ! who does not tremble at this holy Table ! since 'tis true, as we are differently disposed, we may receive either Life or Death ; and that the unworthy Receiver draws upon himself, not a Blessing, but thy
just

nation; but let it, through thy Mercy, be an effectual Security and Cure both of Soul and Body; who livest and reignest with the Father, in the Unity of the Holy Ghost, God, World without End. Amen.

He kneels, and having taken the Host into his Hands, says in a low Voice,

I Will take the Bread of Heaven and call on the Name of our Lord.

Then striking his Breast, he says in a loud Voice: *Domine non sum dignus.*

Lord, I am not worthy	} Thou shouldest enter under my Roof, say only the Word, and my Soul shall be healed.
Lord, I am not worthy	
Lord, I am not worthy	

just Wrath. Help us therefore, O Lord, and so prepare us by thy Grace, that in this holy Mystery we may find the effectual Remedy of all our Evils.

At Domine non sum dignus, Lord, I am not worthy.

Say it with the Priest, and then go on thus :

King of Kings, Lord of Lords, whom the Heaven and Earth cannot contain, how great is thy Goodness, thus to become our Sacrifice, and our Food ! But I, miserable Sinner, am not worthy to receive thee. Speak therefore the Word, and my Soul shall be healed.

Lord, I am not worthy to receive thee : 'Tis thou must first fit and prepare my Soul : Say but the Word then, and it shall be ready for so great a Guest : Speak, Lord, and I shall be healed.

May

Receiving the Sacred Host, he says,

TH E Body of our Lord Jesus Christ preserve
my Soul to Life everlasting. Amen.

Having paused a while, he kneels down, and
then says,

WHat shall I return to our Lord, for all he
has given me ; I will take the Chalice of
Salvation, and call on the Name of our Lord. I
will call on our Lord in praising him ; and I
shall be safe from my Enemies.

Then taking the Chalice, he says,

TH E Blood of our Lord Jesus Christ preserve
my Soul to Life everlasting. Amen.

Then Wine is put into the Chalice, for the
first Ablution, and he says,

GRant, O Lord, that what we have taken
with our Mouth, we may receive with a
pure Heart ; and that of a temporal Gift, it
may become to us an everlasting Remedy.

Wine and Water is put into the Chalice, for
another Ablution, and he says,

MAY thy Body, which I have received, O
Lord, and thy Blood, which I have drank,
abide within me : And grant, that no Pollution
of

May then this Body and Blood of my Lord and Saviour Jesus Christ, be the eternal Life of my Soul.

Thou art the Food of Life, O good Jesus, and 'tis by thy Power and Grace my Soul must live to thee. Communicate then to me, at present, thy divine Blessings, and let my weak and hungry Soul be now comforted and strengthen'd by this heavenly Food, that it may be an effectual Remedy of all my Weaknesses, and make me faithful in thy Service for ever.

At the second Ablution.

GRant, O merciful Jesus, that when ever I shall receive this precious Body and Blood, they may for ever abide in me, and become a heavenly Nourishment to my Soul.

When

of Sin may remain in me, who have been refreshed by thy pure and holy Sacraments ; who livest and reignest for ever and ever. Amen.

Having wiped his Fingers and the Chalice, he covers it, and then going to the Book, reads the Communion, which is a Verse out of the Holy Scripture, and is different every Day : Then goes to the Middle of the Altar, and turning to the People, says,

P. Our Lord be with you.

A. And with thy Spirit.

Then going to the Book he says the Prayers called the *Postcommunion*, which are different every Day, and therefore cannot be set down here.

Postcommunion.

P. Our

*When the Chalice is covered, he goes to the Book,
and reads the Communion.*

LET it be now, O Lord, the Effect of thy Mercy, that we, who have been present at this holy Mystery, may find the Benefit of it in our Souls.

*At the Postcommunion, when he goes a second
time to the Book.*

WE give thee Thanks, O God, for thy Mercy, in admitting us a Part in offering this Sacrifice to thy Holy Name: Accept it now to thy Glory; and be ever mindful of our Weakness.

On a Sunday, or Feria.

SANCTIFY us, O Lord. we beseech thee, by the powerful Effects of these divine Mysteries; may we be cleansed by them from all Sin, delivered from all Adversities, and confirmed in thy Grace for ever.

E

Or

P. *Our Lord be with you.*

A. *And with thy Spirit.*

P. *Depart, Mass is done ; or, Let us bless our Lord.*

A. *Thanks be to God.*

Bowing before the Altar, he says,

LET the Performance of my Duty, O Holy Trinity, be pleasing to thee ; and grant, that the Sacrifice, which I, unworthy, have offered in the Sight of thy Majesty, may be acceptable to thee ; and through thy Mercy be Propitiatory to me, and all those, for whom I have offered it. Through Christ our Lord. Amen.

He turns to the People, and gives them the Blessing, making the Sign of the Cross over them with his Hand, saying,

Almighty God, Father, Son, and Holy Ghost, bless you.

A. Amen.

P. *Our Lord be with you.*

A. *And with thy Spirit.*

R. *The Beginning of the Gospel according to St. John.*

A. *Glory be to thee, O Lord.*

At

On the Festival of a Saint.

HEAR us, O merciful God, and by the Intercession of this thy holy Servant, may the Effects of these thy Blessings ever appear in our Lives, that while we celebrate his Memory, we may be in Hopes of partaking of his Reward.

When the Priest bows before the Middle of the Altar.

MOST Holy and Adorable Trinity, without Beginning, and without End; it is through thee, and by Thee, we began this Sacrifice, and by thee we ought to finish it. Vouchsafe therefore to accept it: And as thou art an Abyfs of Majesty hidden from us, be thou also an Abyfs of Pity and Mercy to us.

At the Corner of the Altar he reads St. John's Gospel.

IN the Beginning was the Word, and the Word was with God, and God was the Word. This was in the Beginning with God. All things were made by him, and without him was made nothing that was made. In him was Life, and the Life was the Light of Men: And the Light shined in Darkness, and the Darkness did not comprehend it. There was a Man sent from God, whose Name was John. He came for a Witness to give Testimony of the Light, that thro' him all might believe. He was not the Light, but was to give Testimony of the Light. He was the true Light that enlightens every Man, that comes into this World. He was in the World, and the World was made by him, and the World knew him not. He came to his own, and his own received him not. But as many as received him he gave them Power to be made the Sons of God, to those, who believe in his Name; who not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God, are born. And the Word was made Flesh, and dwelt in us: And we saw his Glory, as the Glory of the only Begotten of the Father, full of Grace and Truth.

A. Thanks be to God.

While

*While the Priest reads St. John's Gospel at the
Corner of the Altar.*

O Eternal Word, speak to my Soul, which adores thee in a profound Silence : Thou art the great Creator of all Things ; abandon not, I beseech thee, thy own Creature ; be thou my Life, my Light, and my All.

O Light eternal, enlighten me as to this present Life and in the Life to come.

Chase away, by thy Presence, those thick and unhappy Clouds that hover over my Soul, and hinder me from understanding thee.

That I may always know and understand thee, whenever thou vouchsafest to come to me.

Reign in me, as in thy own Inheritance : For thou, Lord, hast made me ; thou hast redeemed me ; may I be ever thine.

I have sinned too much against Heaven, and before thee, and am not worthy to be called thy Son.

If thou yet receivest me as a prodigal Son, grant, Lord, that my Love and Obedience may something correspond with that high Birth, where Flesh and Blood are not concerned ; where my Will may desire nothing, but as directed by thine.

Thou God incarnate, have pity on my frail and mortal Flesh, and grant it may one Day see what it here adores below. *Amen.*

IN this Method of Hearing Mass, it may be easily observed, how exactly the Faithful accompany the Priest, almost in all he says; it being generally the same, as to the Substance, only accommodated to them, in Consideration of the Part they bear in the solemn Act of Worship.

And now while the Church seems to require the Faithful to join with the Priest, may not they, who follow this Method, satisfy themselves, that they have complied with their Obligation, and likewise hope to obtain large Blessings from the Hand of God, who have wholly applied their Thoughts in this great Mystery, and permitted nothing to divert them from it? And tho' others chuse, at this Time, to satisfy themselves with private Devotions; is it not to be feared, that a Want of due Understanding of the Mass is too often the Occasion of it? Let them reflect at least, whether the Solicitude of finishing the Task of those Prayers, they purpose to themselves, does not often take off their Thoughts and Devotion from such principal Parts of the Mass, to which they ought most particularly to attend. How often do they quite pass over the *Creed*, the *Offertory*, the *Memento's*, the *Communion*, &c. without any Sort of Application? And if they lay by their Books at the *Elevation*, they snatch them up again with so much haste, that 'tis plain, they allow not themselves that Time which is
suitable

suitable to the Greatness of the Mystery, or may be most beneficial to their own Souls. What I have therefore to recommend to these, is to reflect on this Matter a little, and consider whether it be reasonable, to make the *greater Act of Religion* give way to the *lesser*; and since the hearing Mass, in the Method here proposed, includes, in an eminent Manner, all other private Devotions, whether it be not most just, to allow to the Mass the Time that belongs to it; and not borrow from that, for the satisfying other Duties. This I say to such as truly understand it: For as to others, who have only a very gross and imperfect Knowledge of it, 'tis not to be wonder'd, if they take another way, and make use of a Staff, who are so weak as not to be able to go without it. But then let these too consider, how far they are bound to labour for their Improvement, and not be at a Stand in a Matter which, being so much to their Soul's Disadvantage, must necessarily be censured as a State of Sloth and Neglect. But now leaving these, I turn to such as are advanced in the spiritual Life, and know how to speak to God, without the immediate Help of Books; having some Directions to lay before them, which likewise may not be improper for others to read, who are not yet come to this Degree.

But first, I think, it may not be improper here to give a short Glance at the chief Ceremonies used at Mass; because those who

understand enough to follow this Second Method, may make some Reflections on them, such as may be a great Help to direct them in their Devotion.

First then, *Bowing down*, is a Posture often used by the Priest in Time of Mass, viz. as often as he says such Prayers, in which he acknowledges his Unworthiness, humbly makes his Offering to Almighty God, begs for Mercy, &c. And this he is ordered to do, that by this external Humiliation he may be put in Mind of that interior Humility of Spirit, with which he ought ever to perform those Actions; as likewise to direct all present then to humble themselves before Almighty God, while they see the Priest thus bowing down.

2. *Kneeling*, is generally in the Mass an Act of Adoration, by which the Priest gives sovereign Worship to Christ our Redeemer really present in the Eucharist: And therefore this the Priest performs with all the Powers of his Soul, adoring before his Lord; and shews the Faithful, how they ought ever to adore in Spirit, as often as they see the Priest kneeling before the holy Eucharist. He kneels likewise once in the Middle of the Creed, when he pronounces these Words, *Et Homo factus est: And he was made Man*. And once at the End of St. John's Gospel, when he says, *Et Verbum Caro factum est; And the Word was made Flesh*. Both times to signify the second Person of the Blessed Trinity coming down from Heaven, to take on him our Nature,

ture, so to become our Redeemer: In Acknowledgement of which Mystery, all Christians ought to bow, both Priest and People, so to testify their Sense of that infinite Mercy, and give Thanks for it.

3. *Striking the Breast*, is a Ceremony delivered in Scripture, as an Expression of a sincere Repentance, in the poor *Publican*. And this the Priest uses, as often as he professes a Repentance for his Sins; as in the *Confiteor*: Or begs for Mercy; as at *Agnus Dei*: Or confesses his Unworthiness; as at *Domine non sum dignus*. And if he does this, not as using a bare Ceremony, but with a truly humble and contrite Heart, there's no Question, 'tis what is very Christian, and may serve likewise to move the Faithful to a hearty Contrition and sincere Acknowledgement of their Unworthiness, as often as they practise the like Action. And if they would thus seriously return to the Heart, as often as they strike their Breast, they might reasonably hope with the *Publican* to go home justified.

4. *Turning to the People*, is what the Priest does, as often as he gives a Blessing to them; in saying, *Dominus vobiscum*; *Our Lord be with you*, &c. or desires their Prayers, as at *Orate Fratres*; *Brethren pray*, &c. For as when he makes his Offerings and Prayers to God, he stands with his Face to the Altar, which is the Place of Worship; so when he addresses himself to the People, he turns to them.

5. *Making the Sign of the Cross*, is used in Blessing the Bread and Wine as an Acknowledgement of our Belief, that all Grace and Benediction is to come to us through the Merits and Passion of Christ crucify'd.

6. *Kissing the Altar*, is what the Priest does before he blesses the Offering, or the People, &c. to signify again, that all Peace and Blessing is purchased for us by Christ's Suffering on the Cross, which is represented by the Altar: And that all Good is to come from his sacred Merits. Thus far of some general Ceremonies. The several Parts of the Mass may be likewise here very well observed. The first Part is from the Beginning, till the Priest unveils the Chalice: And this is a Preparation of Priest and People for the great Action of the Sacrifice; and consists in Humiliations, in confessing of Sins, begging for Mercy; of Prayers, and reading Part of the holy Scripture in the Lesson and Gospel; and of a Profession of Faith in the Creed. The second Part is from the unveiling the Chalice, till 'tis again covered with the Veil: And in this is performed the Sacrifice; the Bread and Wine being first prepared at the *Offertory*, then blessed and consecrated into the Body and Blood of the Lamb, and then consummated at the *Communion*. The third Part is from the Communion, or second Veiling of the Chalice, to the End: And this is a Thanksgiving. This being observed, we turn now to the Persons already mentioned.

Third

*Third Method of Hearing Mass, proper
for such as are more advanced.*

TO those, who know how to govern their Thoughts, and are well acquainted with the Way of the Spirit, the Hearing of Mass is but one continued Exercise of the Soul, in all the Acts of Christian Virtues: When applying herself to every particular Part, she is led from one Virtue to another, with great Variety and Sweetness, but without Disorder. This is done by an inward Light communicated by Almighty God, not only to Men of Learning, but often to such who, being otherwise weak and ignorant, have nothing but Humility, and seeking God with sincere Hearts, to prepare them for these Favours of Heaven.

All these, when they go to hear Mass, go as to a School of Virtue, where they are to meet their Divine Master, by whom they are to be instructed in all the Rules of a Christian Life, to be reproached of all their Failings, and encouraged in all those great Duties, which are required of them.

1. They behold, in this Mystery, Christ our Lord, in the Flames of Divine Love, offering himself a Sacrifice every Day to the Glory of his Father. Which is a Lesson to them, that if they design truly to belong to God, they ought daily to offer themselves to him, to make their Lives a perpetual Sacrifice,

fice, and endeavour to live no more to themselves, but to him.

2. They see an Excess of that other Branch of Charity, which regards our Neighbour in the Holy Eucharist, where Christ gives himself to the Faithful under the Form of Bread and Nourishment, by Means of which they may be changed and transformed into him. And this is a Rule to them, of the Love they ought to bear to their Neighbour; and a Reproach, as often as they consider, how Interest and Self-love makes them neglect this great Duty, and lay a Ground for Misunderstandings, Complaints and Quarrels.

3. They see him there in a State of Humility, under the Sacramental Species: This is to them a Condemnation of all Pride, and, by his Example, suppresses all vain Esteem they can have of themselves.

4. They behold in him a wonderful Patience; bearing not only with the Blasphemies of Unbelievers, but also with the Sacrileges of unworthy Receivers. This confounds their excessive Niceness, who cannot, without Disturbance, bear the least Injury or Contempt.

5. They consider him there in a State of Poverty: This condemns all Thoughts of Covetousness, and encourages them to cast off all vain Solitude, and submit to Inconveniencies without murmuring.

6. They see him there as it were in a State of Penance, covered with those sensible Accidents, as with Sackcloth and Ashes, and thus offering

offering himself to his Eternal Father as an Host of Propitiation for our Sins: This shews them how to repent of their Sins; and with what Charity they ought to pray for all those who are separated from God by their Offences, and are under the Tyranny of vicious Habits.

7. They see him there an Advocate for all, even for those who have offended him. This forcibly moves them to cast off all Sorts of Animosities, Ill-will, or Hatred, from their Hearts, and to let no kind of Injuries be a Confinement to their Charity, which ought to be, like their Master's, extended to all.

Infinite other Lessons of this kind they hear from their Divine Master in this School of Piety; such as the World cannot understand: Whilst placing themselves at his Feet, like holy *Magdalene*, with Humility they say to him in their Hearts, *I will hear what our Lord shall speak*: And there receive as many Instructions as there were eminent Virtues practised by our Redeemer. I will here propose some Method of this interiour Exercise, for the Help of such as desire to be acquainted with this Way. But first shew you a Form, in which they offer this Holy Sacrifice to God, before the Priest comes to the Altar.

*An Oblation of the Mass, as it gives supreme
Worship to God.*

HOLY Trinity, one God, whose Power, Wisdom, Goodness, and Mercy, is incomprehensible, here prostrate in Body and Soul, I adore thee; and present myself now before the Altar, to join with thy Servant in offering to thee, the Sacrifice of the Body and Blood of our Lord Jesus Christ, to the greater Glory of thy Name, in Acknowledgment of thy supreme Dominion over all Creatures, and our entire Dependance on thee: In Confession of thy infinite Perfection, Happiness and Glory. And with the Sacrifice of Praise, I likewise offer thee, all that Adoration, which he gave thee, while yet on Earth; as also all that Honour, Praise and Homage, which have been paid thee by the Blessed Virgin, and all the Angels and Saints. For as to myself, what am I, but a miserable Sinner, a poor Worm of the Earth, unworthy to appear before thee, and therefore wholly confiding in the Merits of thy Son our Lord, I cast myself before thy Throne of Majesty, confessing to the whole World, that I am the Work of thy Hands, and as nothing before thee. I wish that as many as thou hast created in all Nations, were now adoring on their Knees before thee, and giving sovereign Honour to thy Name. But because there are infinite Numbers, that know thee not, and of those that know thee, too many that adore thee

thee not, therefore for all these I now adore thee; and humbly beseech thee to accept this Oblation, in order to their Deliverance from all the Sins and Blasphemies by which they offend against thy Laws. To thee, O God, all Honour and Glory, through Christ our Lord. *Amen.*

An Oblation of the Mass, as it is a Thanksgiving for all Blessings.

I Give thee Thanks, O Lord, Fountain of all Good, for all thy Blessings: But because no Creature is capable of rendering thee the Thanks due to thy infinite Goodness, therefore, behold, I now come to offer thee, with the Priest, the Sacrifice of thy only Son in Thanksgiving for all thy Benefits: And in particular I now desire thee to accept it, in Return for all those Mercies thou hast shewn us by the Hands of our Redeemer, in his being made Man, and suffering for us; for that infinite Love, by which thou hast given him to me to be a Father, a Protector and Teacher, and for all the Fruit of his Life, of his Passion and Death. Accept it likewise in Thanksgiving for all that Treasure of Graces poured forth on the Blessed Virgin-Mother of our Lord Jesus Christ, and on all thy chosen Servants, especially those whose Memory and Virtues we honour this Day. Let it be a Thanksgiving for all those Gifts, by which thou raisest so many, while yet on Earth, to
an

an eminent Degree of Holiness; for thy wonderful Patience in bearing with Sinners, and granting them Time to repent; for all thy Favours bestowed on all Men whatever, whether Friends or Enemies, Faithful or Unbelievers; for thy Protection and Assistance given to thy Church; for that Love, by which thou hast made me a Member of it; for thy wonderful Providence, in delivering me from so many Dangers both of Soul and Body; for Strengthening me in Temptations, Directing me in Difficulties, Comforting me in Afflictions; for all thy Light and Grace, by which thou hast conducted me in the Way of thy Commandments, and givest me Hope of persevering to the End; for all temporal Blessings, by which thou hast encouraged me; for all thy Scourges, by which thou hast instructed and corrected me: For these and infinite others thy Mercies, I now desire to return thee the poor Tribute of a grateful Mind: But what kind of Return can I make, who am nothing but Misery, Sin and Ingratitude? I will therefore now offer thee the Sacrifice of thy only Son: His Merits are infinite, and in them only can I find a just Proportion with thy Blessings, the Effects of thy Goodness: Accept then this, O Lord, from the Hands of thy Servant; but to all thy other Favours, add now this one of thy Grace, whereby my Heart may go along with the Offering.

An

*An Oblation of the Mass, as it is available for
the Remission of Sins.*

COvered with Shame and Confusion, I now appear before thee; O Lord, the Thoughts of my Unworthiness, the Guilt of my injured Conscience, the Consideration of my Ingratitude, of my great Neglects of Eternity, of my Self-Love, of my Omissions, and the Weight of all my other Crimes, is now a Terrour to me, for the Division they have made betwixt my Soul and thee, O God, my only and everlasting Good; these have hid thy Face from me: But, behold, sensible of my Offences, I now return to thee, humbly beseeching thy Goodness to discharge me from the Guilt of all my Sins: And because no Creature is able to satisfy thy infinite Goodness, for the Injuries and Contempts offered thee in my Transgressions, but only the Blood of thy beloved Son, our Lord Jesus Christ: Therefore I now come to offer him to thee a Sin-offering, that laying before thee his infinite Merits, I may obtain of thee a sincere Contrition of Heart, for the Pardon of all my Sins, through his bitter Passion and Death, who being once offered a Sacrifice on the Cross, I now offer again on thy Altar. For 'tis in him I behold, as it were, a great and spacious Sea of Merits, sufficient not only to cover, but even to swallow up all my Offences; 'tis in him I see an infinite Treasure of Satisfaction, for the Release of all
my

my Crimes. Be not therefore angry with thy Servant, tho' in himself most unworthy, but hear the Voice of thy Son's Blood crying out to thee, not Revenge, but Mercy and Pardon. Give Ear to it, O Lord, and forgive me my Sins: Grant me new Grace to amend, and Perseverance in Good, and I shall for ever sing forth the Praises of thy Mercies.

*An Oblation of the Mass, for the obtaining
God's Blessings.*

I Come now, O Lord, to join with thy Minister whom thou hast chosen, and with him to offer thee the most grateful Sacrifice of thy only Son, in whom thou art well pleased; that, through his Passion and Death, thou mayest be moved in thy tender Mercy to have regard to the Necessities of all, and pour forth thy Blessings on them, for their Relief according to their different Wants. Accept then, O God of infinite Goodness, this Sacrifice we offer, and let this open thy heavenly Treasures. Have Mercy on all, whom thou hast created; fill them with the Knowledge and Faith of thee. Shew forth thy Light to those Nations who know thee not, to all Infidels, Turks, Jews, Hereticks and Schismatics; deliver them from their Blindness, Obstinacy and Errors, that they may be perfectly united to thee. Sanctify thy Church, which thou hast planted with thy Right-hand, and watered with thy Blood; re-
move

move from her all Scandals, Abuses, Diffentions and Schisms, that there may be one Fold, and one Shepherd. Grant to our chief Bishop, to all Prelates and Pastors, that they may faithfully watch over and feed the Flocks committed to them, both by Word and Example; being ever mindful of the Charge they have undertaken, and performing it without Reproof. Shew thy Mercy to all Ecclesiastical Orders, that by their Virtues and good Discipline, they may be as Lights shining before Men: Revive in them their first Fervour; give Zeal to their Governors, Obedience to Inferiors, that all may live up to their Profession. Excite in the Preachers of thy Word a true Apostolick Spirit, that they may seek nothing but thy Honour, and the enlarging thy Kingdom: Grant to all Kings, Princes and Magistrates, Wisdom, and a Strength of Mind, that they may be Protectors of thy People, and the Supporters of Justice. Defend all the Faithful from Famine, Plague and War, from Persecution and all Distresses, whether spiritual or temporal: Help all that are under any Trouble or Affliction, and send them thy heavenly Comfort. Deliver those who are in Danger of Sin, and protect them by thy Grace. Stand by those, I beseech thee, who are now in their Agony; grant them true Contrition, and secure them against all Snares of their Enemy. Have Compassion on all those unhappy Sinners, who live in the State of Sin; touch
them

them with thy powerful Grace, that they may see their Miserie, amend, and return to thee. Be merciful to all my Enemies, and forgive them; remove from them all Passion, soften their Hearts with true Charity, and deliver us from all Evil. Look on all those to whom I have given any Scandal, Offence, or ill Example. Remember all my Relations, Friends, and Benefactors: Replenish them with all necessary Succours from above, that faithfully serving thee, they may live in thy Favour, and die in thy Grace. Preserve the Just in thy Ways, and grant to the Tepid and Imperfect a daily Increase of Faith, Hope and Charity. Have Mercy on all faithful Souls departed this Life, release such as suffer, admit them to thy Presence, and give them Rest everlasting. And forget not me, O Lord, the most unworthy of all Sinners, who every Moment stand in need of thy Help: Extinguish in me all earthly Desires, and enflame my Heart with the Fire of thy Love: Direct me in the Way of thy Truth, preserve me from all Evil, and grant me final Perseverance, through Christ our Lord, thy only Son, and my Redeemer.
Amen.

A short

A short Oblation of the Mass, in these four Ways, for such as are streightened in time.

LORD of Heaven and Earth, see here an unworthy Sinner comes to offer thee this Day the Sacrifice of thy only Son; and I now offer it to thee, together with all the grateful Sacrifices that have been offered thee from the Beginning of the World, in Union with that wonderful Sacrifice, which my Redeemer instituted at his last Supper, and consummated on the Cross: To thy greater Praise and Glory: In Protestation of thy supreme Dominion, and our Dependance on thee: In Remembrance of the Death and Passion of my dear Saviour: In Thanksgiving for all thy Blessings, whether bestowed on me, or on thy Church, or on all thy Creatures: For the obtaining Pardon for all my Sins, which I now desire to abhor, in as much as they are displeasing to thee: For the Relief of my Necessities, spiritual and temporal, and of all Christian People, Friends and Enemies: For all the World, and for the Faithful departed. Accept it, Lord, from thy holy Altar, by the Hands of thy Servant; and tho' I am of all Sinners most unworthy, yet let not my Unworthiness make void the Effects of thy Goodness, but hear my Prayers, and let the Offering, I now make thee, find Acceptance in thy Sight. *Amen.*

Having

*Having in this Manner prepared themselves,
they thus proceed.*

At the Beginning of Mass.

AT the Priest's making the Sign of the Cross they begin, 1. With an Act of Faith in the Blessed Trinity. 2. Offer the Sacrifice then beginning to the Glory of God, in Remembrance of Christ's Passion. 3. Hope, through the Merits of Christ crucified, to obtain Grace, for the well performing this Devotion, to God's Honour, and the Good of their Souls.

At the Glory be to the Father,

THEY bow with the Priest with all Humility, adoring God in their Souls, and profess a Desire of submitting to all his Appointments.

At the Confiteor,

THEY recite it in the Spirit of Humility, and in saying those Words, *Through my Fault, &c.* endeavour to pronounce them with true Contrition, joined with a firm Hope of Mercy and Pardon for their own and others Sins; and so continue in this State of Humility, Repentance and Hope, while the Priest says the *Misereatur*, and gives the *Absolution*.

At

At the Kyrie eleison,

THey again raise up their Hearts, with the same interiour Disposition, and beg for Mercy, for their own and others Sins.

At the Gloria in Excelsis,

THey in Spirit join with the Angels, in giving Glory to God, and go on with those other Affections of Praise, Adoration, Thanksgiving, Faith, Hope, Love, Petition, &c. according to the Tenor of that sacred Hymn.

At the Dominus Vobiscum,

THey bow down in Humility to dispose themselves for the receiving that Blessing the Priest then gives ; and beg of Almighty God to abide with them, both then and for ever ; and this they do as often as he repeats these Words.

At the Collects,

THey join with the Priest, in recommending to God the Necessities of the Church and their own : And as often as the Conclusion is repeated, *Per Dominum nostrum*, &c. they repose their whole Confidence of obtaining their Requests, in the Merits of our Lord Jesus Christ.

At

At the Epistle and Gospel,

They either humbly attend to them, if they understand *Latin*; or otherwise, raise up their Thoughts in Thanksgiving to God, for those holy Instructions he has left them in the Holy Bible; pray for Grace, whereby they may be enabled to observe them; and resolve that no Care or Endeavours shall be wanting on their Parts, necessary for their being directed by such holy Maxims.

At the Creed,

They make a Profession of their Faith, giving Thanks to God for his Mercy, in bringing them to the Knowledge of it; resolve to live and die in it; pray for the Enlightning all that are in Darkness: And when the Priest kneels at those Words, *Et Homo factus est*, never fail to adore, with Thanksgiving, the Son of God becoming Man for our Salvation.

At the Offertory,

They offer up the Host and Chalice with the Priest; and forget not to do it, in Remembrance of Christ's offering himself to his eternal Father, to become our Redeemer: And then encouraged by this their Lord's Example, offer themselves to him, with all that belongs to them, Body, Soul, Reputation, Health, Estate, &c. And putting their
Hearts

Hearts on the Paten with the Bread, and in the Chalice with the Wine, they pray, that, as the Bread and Wine are soon to be changed into the Body and Blood of Christ, so their Hearts may be truly converted or changed into him, that so Christ may live in them.

When the Priest washes his Fingers,

They give Thanks that they have been washed by the Blood of Christ, pray for a clean Heart, and that they may be purified even from all lesser Defects.

At Orate Fratres,

They pray, as the Priest desires, that God would be pleased to accept that Oblation, that it may be for his Honour, and their Salvation.

At the Preface.

They raise up their Hearts to God, according to the Summons of the Priest: Then endeavouring to comprehend all his Blessings bestowed on them and all Creatures, pour forth their Souls in *Thanksgiving*. And desirous to give him due Praise, call on all the blessed Spirits in Heaven; and beg Leave, that Dust and Ashes may join with them, in adoring before the Throne of God, and pronounce, tho' unworthy, that sacred Hymn of Praise, *Holy, Holy, Holy, Lord God of Sabaoth, &c.* In saying which they place themselves

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selves in Spirit before the Lamb: And being at the same time sensible, how unworthy their Sins rendered them of this divine Function, they therefore bow down, and strike their Breasts, in Acknowledgment of this their Unworthiness.

At the Memento,

THEY again join with the Priest, in offering the holy Sacrifice to God for all those, whom they desire to be benefited by their Prayers, beseeching God to accept it, 1. For themselves, for the Remission of all their Sins; for obtaining such particular Virtues as they want, and final Perseverance. 2. For the Church, its chief Bishop, Prelates, Pastors, &c. 3. For the King and secular Magistrates. 4. For Parents, Friends, Benefactors, &c. 5. For all in Necessity, Poor, Sick, Prisoners, Captives, Distressed, &c. 6. For Enemies. 7. For all in mortal Sin. 8. For all Hereticks and Unbelievers. 9. For all the true Servants of God. Adding such other Necessities, whether publick or private, as Circumstances suggest to them.

When he spreads his Hands over the Oblation,

THEY then lay their Hearts and Souls on the Altar, that they may be there sanctified with those Gifts, and become a Sacrifice to God, pure and undefiled.

At the Consecration.

HAVING prepared themselves with all possible Devotion, when the Priest kneels, they bow down, and with all Reverence adore Christ the Son of God, under the sacramental Species ; and this they observe afterwards, as often as the Priest kneels down, ever accompanying him, kneeling and adoring with him in their Hearts.

In the time of Consecration and Elevation, the Faithful ought to avoid all unnecessary Spitting, Blowing the Nose, &c. which often give Disturbance to the Priest, and argue a Mind not so well recollected, as it truly ought to be, at that time.

At the Elevation,

THEY contemplate Christ exalted on the Cross for Man's Redemption, and with all their Power endeavour to raise their Hearts to him, in several Acts of Virtue ; by Faith, Hope, Love, Adoration, Humility, &c. and striking their Breasts, say, *Jesus be merciful to me a Sinner ; Jesus, Son of David, have Mercy on us. I love thee, my God, I adore thee with all my Heart.* And at the Elevation of the Chalice, are ever mindful (with a Sense of Gratitude and Grief) of that Blood, Christ shed for them : Offering their Lives to him, to become an unbloody Sacrifice at least, in
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suffering such Troubles, as he shall appoint for them. *Benedic anima mea Domino, & omnia quæ intra me sunt, Nomini Sancto ejus.*

At the Elevation.

WITH the Priest, they here offer the holy and immaculate Lamb to the eternal Father, in Memory of his Passion, Resurrection and Ascension; hoping, through his Merits, to be Partakers one Day of his Glory. And here reflecting, who it is that lies before them on the Altar, and what infinite Charity he shewed while on Earth, to such as were afflicted with any Distemper; hence encouraged, they lay before him all the Infirmities of their Souls, and with the Blind and Lame in the Gospel cry out, *Jesus, have Mercy on me: Lord, if thou wilt, thou canst make me whole.* Or otherwise, imagining themselves to be on Mount Calvary, they there, at the Foot of the Altar, exercise their Souls in all those Acts of Love, Thanksgiving, Contrition, Hope, Resignation, &c. as they would have done, had they been at the Foot of the Cross; since here is the very Lamb, who offered himself there a Sacrifice.

At the Second Memento,

THEY lay before their heavenly Father this holy Victim, in behalf of the Faithful departed. 1. For the Souls of their Relations, Friends, &c. 2. For Enemies. For any lately

lately dead, or particularly recommended. *Lastly*, For all departed in the Christian and Catholick Unity. That so, by this general Commemoration, as St. *Augustine* says, all such as have no Parents, or Children, or Relations, or Friends to pray for them, may have this Charity performed them, by their pious and common Mother the Church.

At Nobis quoque Peccatoribus,

THey pronounce those Words with the Priest in all Humility, earnestly begging to have a Share in the Effects of this Sacrifice, and being pardoned through the Merits of Christ, to be at length admitted to the Glory of the Blessed.

At Omnis Honor & Gloria,

THey make a profound Act of Adoration, giving God all Glory, through Christ our Lord.

At the Pater Noster,

THey say it devoutly with the Priest, with great Confidence in their Redeemer.

At the Breaking the Host,

THey remember, with Gratitude, Christ's Body, that was broken for them on the Cross; and through his Sufferings, pray here for a threefold Peace, *viz.* with God, their

Neighbours, and themselves; and such a Peace in all Troubles, as the World cannot give.

At Agnus Dei.

HAVING said this thrice with the Priest in the Spirit of Humility and Contrition, they continue their Addresses to the Lamb of God, to be delivered from all the Evils of Sin, and especially from those to which they perceive themselves most inclined.

At Domine non sum Dignus,

THEY repeat this with the Priest, but as the Centurion did, with an humble Heart. And then while the Priest is communicating, they endeavour, in the best manner they can, to partake of the Victim that has been offered either really, or at least in Spirit, by making a spiritual Communion. Exciting in their Souls a fervent Desire of receiving this holy Food, bewailing their Unworthiness, and that their Hearts are so unprepared for entertaining so great a Guest: Then having performed many Acts of Faith, Hope and Charity, towards their loving Redeemer, there really present, they with all Humility beg of him, that since they receive not his precious Body by a sacramental Participation of this Sacrifice, they may receive, at least, a large Portion of his Spirit, by the Participation of his Grace: And hope, according to
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for the more Advanced. 111

the Degree of Charity wherewith they perform this, they may partake of the divine Blessings in their Souls.

After the Communion,

They give God Thanks for the Benefit received in this holy Mystery, and most particularly for the Death and Passion of his only Son here commemorated. Then in receiving the Benediction, they open their Hearts, with Humility, and a Confidence in God, that he will please to fill them with abundance of heavenly Graces. Then begging Pardon for all Distractions and Negligences in Time of their Devotions, they recommend themselves to the Divine Protection, offering all the Actions of the Day to his Honour: And when the Priest is gone into the Sacristy, if their Devotion keeps them no longer, then they depart with Reverence.

Here I have given a just Taste of the interior Sweetness those experience, who follow this more spiritual Way; in which there is not one Christian Virtue but what becomes the Exercise and Refreshment of the Soul before the End of Mass: And tho' this be not a Method to be recommended to all, because it requires a true Understanding of every Part of the Mass, and besides this, a great Composure and Command of Thoughts; yet it

may be proper for most to read over and peruse, that so they may know how to embrace and pursue those good Thoughts to their own Advantage, which occasionally may be suggested to them in time of this divine Offering. For since there are but few so very dull, but they know how to *think seriously* in a Subject of their worldly Interests, methinks it is very reasonable, they should learn how to think when they have God's Mercies, and the Concern for their Salvation before them. But in this, every one as well as he can. Now I must turn a little to those, whose Circumstances will not permit them to be present at Mass, on Days of Obligation.

*Fourth Method of Hearing MASS:
Being Instructions for the Absent.*

IT is but too common a Fault of such as cannot observe the Church Precept, in going to Mass, to sit down at Home contented, and think no more of it, as if they had no Concern, or could be no ways advantaged by it, because they cannot personally be there. For the removing which Mistakes, so prejudicial to them, I desire them to consider,

1. That where ever Mass is said, it is most certainly offered by the Priest and the Church, *for all faithful Christians, that it may avail them to Life-everlasting*, as it is expressed in the *Offertory*: So that, tho' those that are present, have great Advantage over others, yet the *Absent* are not excluded from partaking of its Benefits.

2. That since the Mass is offered for those of the Faithful that are *absent*; those also may receive Advantage by it, if they take care to dispose themselves, by joining their Devotion with it, and being there in Spirit and Desire, when their Occasions will not permit them to be otherwise present. Since 'tis most certain, God will accept this great Offering, which in their Hearts they make to him, and their fervent Piety supplying all Wants of corporal Presence, they will be refreshed with divine Graces, especially through

the Merits of Christ, applied by this Sacrifice, which are not confined to Place.

From these Considerations, every good Christian, that is solicitous for his eternal Welfare, will be careful on such Days of Obligation, on which he is lawfully hinder'd from going to Mass, to take half an Hour to himself, and in his Closet hear Mass in Spirit; and if he has a Family, he will not fail to summon them together, for the performing this Devotion in common; first seeing they be instructed how to do it.

And the first thing they ought to do, is to bewail their Misfortune, in not being present at this holy Sacrifice, by which they are deprived of many spiritual Advantages to their Souls. And if Christians did but a little consider the many mournful Expressions of *David* in his Banishment, of the *Jews* in their Captivity, lamenting their Absence from the Tabernacle and Temple, and the Want of Sacrifice; I think they would not sit down so unconcerned, as too commonly they do, in their Absence from this adorable Sacrifice, which being so much greater than what the *Jews* had, is so much more considerable in the Losses those suffer, who are banished from it. How then might they sigh with *David*, *Psalms* lxxxiii.

How lovely are thy Tabernacles, O Lord of Hosts! My Soul has a Desire and Longing to enter into the House of our Lord.

My

My Heart and my Flesh, rejoice in the living God.

The Sparrow has found her Abode, and the Turtle a Nest for her Young.

Thy Altars, O Lord of Hosts, *is the Place of my Rest*, my King, and my God.

Blessed are they that dwell in thy House, O Lord, they shall praise thee for ever.

Look on us, O God and Protector, and have Regard to the Face of thy Christ.

For one Day in thy House, is better than a thousand *here*.

'Tis better to be the least in the House of my God, than to dwell in the Company of Sinners.

As the Hart pants after the Fountains of Water; so my Soul sighs after thee my God.

My Soul thirsts after the God of Strength and Life: When shall I come and appear in the Presence of my God?

I have wept Day and Night; because they daily insult over me, and say, where is thy God?

'This came to my Mind, and I poured forth my Soul in Grief; because I desire to go to thy wonderful Tabernacle, even to the House of God.

Hope then in thy God, for I will still sing Praise to him; for he is my Saviour, and my God.

Having thus bewailed their Misfortune, in not being present at this holy Sacrifice, and fervently expressed their Desires of being there,

there, they ought in Spirit to place themselves there, where they commonly hear Mass: And having in general begged of Almighty God, to accept of that holy Oblation, which is there offered to his Name, and that they may partake of it; they then apply themselves to the same Devotions they commonly use in the Time of Hearing Mass.

And as for those, who are so well instructed, as to know every Part of the Mass, and commonly hear it, without the Help of Books, they may begin and go on from one Part of it to another, with all those Exercises, as set down above in the *Third Method*, and, no question, will thus perform a Devotion very acceptable to God, and beneficial to themselves. And for others, who make use of Books in time of Mass, they may use the same Prayers here, according to the *Second Method*, or such like; being careful never to omit the principal Parts of it. For however the Priest be not really with them, yet they are, in Spirit, present before the Altar with him; they are before Almighty God, and where the Merits of Christ's sacred Passion may be applied to them: And will not he most certainly hear them, if with the Prayer at the *Confiteor* they humbly acknowledge their Offences: If at the *Kyrie eleison*, they heartily cry out for Mercy: If at the *Gloria in Excelsis*, they give Adoration and Glory to God: If at the *Collects*, they recommend
their

their own and the Church's Necessities : If at the *Gospel*, they make Profession of living according to the Maxims of God's Word ; and so proportionally on with all the other Parts of the Mass, as the *Creed*, *Offertory*, *Sanctus*, *Memento's*, *Elevation*, &c. Will not this be a very commendable Devotion on any Day, especially on those, which are commanded to be kept holy ; since by this Method the Soul is awakened and raised up to God, and united to him in the Exercise of those Virtues, which make up a true Christian Life, and render it, as much as may be, like the State of the Blessed ?

And tho' this Method may not please some, who are willing to suspect every thing that seems to streighten the broad Way they are in, and to oblige them to retrench some of their Liberties, which are the Effects of their Sloth and Indevotion ; yet considered by pious and well-meaning People, I believe they will find it very suitable to the Spirit and Practice of the Church in other Duties : For is it not thus in *Fasting*, *Prayer*, and *Alms* ? When a *Christian* through *Sickness*, &c. is disabled from the performing these penitential Works ; must he not perform them, at least, in *Spirit* or *Desire* ? Is it not thus with *Baptism* and *Confession* too ? So that when a Priest cannot be had, and the Precept urges, must not the Penitent confess in *Desire* at least ? Must he not examine himself, and call to mind his Sins ? Must he not excite in himself a true Sorrow
and

and Contrition, and thus, on his Part, do almost every thing, as if the Priest were there? This ought certainly to be done at the Hour of Death; and at other Times too, it would be the most assured Means of obtaining God's Grace, by thus giving Testimony, that nothing is wanting on his Side, for the discharging that Duty God has laid on him.

And the Ground of this is declared by St. *Peter Damian*, who shewing that this Oblation of the Body and Blood of Christ, is the Sacrifice of all the Faithful, who make but one Body, infers this Consequence; that therefore tho' we are absent from the Church, when these Divine Mysteries are celebrated, yet we still assist there, and in some manner are there present, by reason of that inviolable Unity, by which it is effected, that what belongs to all is the Concern of every one in particular; and what seems to belong to some in particular, is common to all, by Means of that Bond of Faith and Charity, which unites all. *I. Dom. Vob. c. 10.* Now tho' this ought to be no Encouragement for any to make it indifferent, whether they go to Mass or no, or to omit that Duty, which is so strictly enjoyn'd by a Church Precept, and is most certainly accompanied with many Advantages and Blessings, yet when any are lawfully hinder'd from personally attending, this ought to mind them, that they may still partake of the Effects of that holy Sacrifice; and therefore, that 'tis their Business to dispose

pose themselves in the best Manner they can, that so they may not be unworthy of those Blessings intended for them; and as they are united to the rest of the Faithful by Faith and Charity, so, at that Time, they may be more particularly united to them by Prayer and Devotion.

Among all these several Ways, may all the Faithful, of what Capacity soever, find one proper for them, for the Hearing Mass with Devotion and Benefit. And it were to be wished, that all would so seriously consult this Matter both with themselves and their Director, as to come to a good Understanding of this great Mystery, and see what Method would be most beneficial to them; and not rest satisfied, till they know how to accompany the Priest through every Part of the Mass, and apprehend the true Meaning of the Whole. This I am confident would be a Remedy against many Indecencies, and the great Irreverence too often met with in publick Assemblies, where many come punctually indeed, and with a Design of complying with a Duty, but profit very little, through their affected Ignorance; and give ill Example and Scandal to others, through their Lightness, and too remarkable Indevotion, which is never to be removed till they take more Care and Pains to be better informed of their Duty: Which I pray God, by his effectual Grace, to inspire all to undertake and do.

Here,

Here, for the Sake of such as desire more exactly to accompany the Priest, and observe the Devotion of every Day, I will set down some Prayers, which may be easily apply'd to every particular Festival, and be said in their proper Places, for such as use the *Second Method*. One is for the *Collect*, to be said in its due Place, just before the *Epistle*: The Second is the *Secreta*, just after *Orate Fratres*: The Third is the *Postcommunion*, after the Priest has received.

On the Festivals of our Blessed Redeemer.

Collect.

O God, by whose Mercy and Goodness, we are here met to celebrate this Mytery of our Blessed Redeemer: Grant, by the Merits of his Passion, we may here faithfully serve him on Earth, and enjoy him hereafter in Heaven. Through the same Lord Jesus Christ thy Son, &c.

Secreta.

A Ccept, O Lord, we beseech thee, the Oblation of this present Solemnity, that thro' thy Grace, and the Effect of these holy Mysteries, we may truly live in him, who was pleased, for this End, to take on him our Nature: Who liveth and reigneth with thee, &c.

Post-

Postcommunion.

GRant, O Lord God, that we, who celebrate this Festival of our Lord Jesus Christ, in the Oblation of this Holy Victim, may, through the Effect of thy Grace, daily increase in Virtue, and come at length to the Possession of that Happiness, which he has purchased by his Blood, who liveth and reigneth, &c.

On the Festival of our Blessed Lady.

Collect.

STrengthen us, O God of Mercy, against all our Weakness, and grant, that we, who celebrate the Memory of the Blessed Virgin Mary, Mother of our Lord, may, by the Assistance of her Prayers, forsake all our Iniquities: Through our Lord Jesus Christ, thy Son, &c.

Secreta.

MAY this holy Oblation, O Lord, by the Effect of thy Mercy, and the Intercession of Blessed Mary ever Virgin, obtain for us the Blessing of Peace and Prosperity, both now and for ever. Through our Lord Jesus Christ, &c.

Postcommunion.

INfuse, O Lord, we beseech thee, thy Grace into our Hearts; that we, who, by the Message of the Angel, have known the Incarnation

nation of Christ thy Son, may, by his Passion and Cross, be Partakers in the Glory of his Resurrection: Through the same Lord Jesus Christ, thy Son, who liveth, &c.

On the Festival of Apostles.

Collect.

ALmighty and everlasting God, who hast called us here this Day to celebrate with Joy the Festival of thy holy Apostle N. Grant this Blessing to thy Church, that we may ever love what he believed, and believe what he taught. Through our Lord Jesus Christ, &c.

Secreta.

GRant, we beseech thee, O Lord, that in the Solemnity of the holy Apostle N. we may, by his Assistance, partake of thy Blessings, in Memory of whose Victories we make this Oblation to thee. Through our Lord Jesus Christ, &c.

Postcommunion.

MAY this holy Sacrifice, O Lord, which has been here offered, be to us a Defence in this present Life, and by the Intercession of thy blessed Apostle N. a Means of securing to us the next. Through our Lord Jesus Christ, thy Son, &c.

Of one Martyr.

Collect.

HAVE Regard to our Weakness, Almighty God; and because we sink under the Weight of our Offences, may the powerful Intercession of this holy Martyr *N.* be our Support and Protection. Through our Lord Jesus Christ, thy Son, &c.

Secreta.

SANCTIFY these Gifts, O Lord, which are offered to the Honour of thy Name, and by the Intercession of this thy Martyr *N.* may they be a Means of obtaining for us thy Mercy. Through our Lord Jesus, &c.

Postcommunion.

MAY this holy Victim, O Lord, which has been here offered, be an effectual Means of purifying us from all Sin, and of bringing us to everlasting Happiness. Through our Lord Jesus Christ, thy Son, &c.

Of many Martyrs.

Collect.

O God, who comfortest us by the yearly Solemnity of these thy holy Martyrs *N.* and *N.* mercifully grant, that as we rejoice in their Virtues, we may be encouraged by their Example.

124 *Collects on Festivals.*

Example. Through our Lord Jesus Christ, thy Son, &c.

Secreta.

GIVE Ear, O Lord, to these our Prayers, which we pour forth in this Solemnity of thy holy Martyrs; that we, how unworthy soever, may find Help in the Sufferings and Prayers of those who have been well-pleasing to thee. Through our Lord Jesus, &c.

Postcommunion.

WE beseech thee, O Lord, that we, who have assisted at these holy Mysteries, may find Help in their Prayers, whose Memory we honour in this Solemnity. Through our Lord Jesus, &c.

Of a Bishop.

Collect.

GRant, O Lord, we beseech thee, that this Solemnity of thy holy Bishop N. may be to us an Increase of Devotion, and a Help to secure our eternal Happiness. Through our Lord, &c.

Secreta.

MAY the Festival of this thy Servant be to us a spiritual Comfort, that being here met in Thanksgiving for his Virtues, we may be sensible of the Effect of his Prayers. Thro' our Lord Jesus, &c.

Post.

Postcommunion.

O God, the bountiful Rewarder of all that faithfully serve thee, grant that, by the Prayers of this holy Prelate, we may obtain of thee Pardon of all our Sins. Through our Lord, &c.

Of a Confessor.

Collect.

O God, who art pleased to refresh our Souls in the yearly Solemnity of thy holy Servant *N.* grant in thy Mercy, that as we keep his Festival, we may likewise imitate his Virtues. Through our Lord Jesus Christ, thy Son, &c.

Secreta.

WE offer thee, O Lord, a Sacrifice of Praise, in Memory of thy Saints, and we hope, by this holy Victim, to be delivered from all Evils, both present and to come. Through our Lord Jesus, &c.

Postcommunion.

WE beseech thee, Almighty God, that we, who have here offered to thee the holy Sacrifice of thy only Son, may by the Intercession of thy blessed Servant *N.* be delivered from all Adversities. Through our Lord Jesus, &c.

Of

Of a Virgin or Widow.

Collect.

Hear us, O Lord, our Salvation, and as we celebrate the Festival of thy holy Servant *N.* so may we find the Benefit in the Exercise of our Devotion. Through our Lord Jesus, &c.

Secreta.

Accept, O Lord, this Oblation we make thee in this Solemnity of thy faithful Servant *N.* in whose Prayers we hope to find Assistance. Through our Lord Jesus Christ, &c.

Postcommunion.

Thou hast blest thy People, O Lord, in the Acceptance of this holy Victim; grant we may be now assisted by her Prayers, whose Memory and Virtues we this Day honour. Through our Lord Jesus Christ, thy Son, &c.

For the Faithful departed.

On the Day of one's Departure.

Collect.

O God, whose Property is always to have Mercy and to spare, we humbly beseech thee, in behalf of thy Servant *N.* whom thou hast now called out of this World, that thou would'st please to secure his Soul from the
Hand

Hand of the Enemy, and not forget it for ever; but command thy Angels to receive and conduct it to Paradise; that for his Hope and Faith in thee he may escape the Pains of Hell, and enter into everlasting Joys. Through our Lord Jesus Christ, &c.

Secreta.

HAve Mercy, O Lord, we beseech thee, on the Soul of thy Servant *N.* for whom we offer thee this Sacrifice of Praise; and we most humbly pray thy Divine Majesty, that being reconciled by this Peace-offering, he may come to everlasting Rest. Through our Lord Jesus, &c.

Postcommunion.

GRant, we beseech thee, Almighty God, that the Soul of thy Servant *N.* being purified by this Oblation, and discharged from his Sins, may obtain thy Pardon, and be admitted to eternal Rest. Through our Lord Jesus Christ, &c.

On an Anniversary-Day.

Collect.

LORD God of Mercy, grant to the Soul, whose Anniversary we now keep, a Place of Refreshment, the Happiness of Rest, and the Light of thy Glory. Through our Lord Jesus, &c.

Secreta.

Secreta.

Mercifully hear our Prayers, O Lord, which we pour forth in behalf of this thy Servant's Soul, for whom we offer thee this Sacrifice of Praise, on this his Anniversary-Day, and beseech thee to receive it into the Number of the Blessed. Through our Lord Jesus, &c.

Postcommunion.

Grant, O Lord, we beseech thee, that the Soul of thy Servant, whose Anniversary we keep this Day, being purified by this Oblation, may obtain thy Pardon, and be admitted to everlasting Rest. Through our Lord Jesus Christ, &c.

On other Days throughout the Year.

For a Soul departed.

Collect.

HAve Mercy, O Lord, we beseech thee, on the Soul of this thy Servant; and having delivered it from the Miseries of this Life, receive it now into thy eternal Happiness. Through our Lord Jesus Christ, &c.

Secreta.

Secreta.

MAY the Acceptance of this holy Oblation, effectually move thee, O Lord, to release the Soul of thy Servant from all its Sins, from which none has been wholly free; that by Means of this Sacrifice, it may partake of thy everlasting Mercy. Through our Lord Jesus Christ, &c.

Postcommunion.

ABsolve, O Lord, we beseech thee, the Soul of this thy Servant from all its Sins; that it may arise at the last Day in the Glory of the Resurrection, among thy chosen Servants. Through our Lord Jesus Christ, thy Son, &c.

*A Word how the SUNDAY ought to
be kept.*

Q. Having now been so charitable as to inform me, in what Manner I ought to hear Mass; pray tell me, whether in Hearing Mass, I have discharged the whole Duty of the Sunday? Or whether, when Mass is done, I have still any farther Obligation on me, relating to that Day?

A. I could wish every one would take care to hear Mass well and devoutly on Sundays. But when that is done, 'tis most certain, the Duty of the Day is not then over; but there is still a due Regard to be had to the Institution of it.

Q. The Church Precept enjoins nothing but Hearing Mass on Sundays; and seems to leave the rest to every one's Disposal.

A. But can you imagine, the Church Precept makes void the Commandment of God? The Church indeed, by her Precept, declares to all her Members, that she requires them to hear Mass on Sundays, but she no where tells them this is the whole Duty of the Day, or pretends to absolve them from the Obligation God had laid on them in the Commandments given to Moses. This Command of God, Remember thou keep holy the Sabbath Day (allowing only for the Change of the Day) stands still in Force; and, as God gave it by Moses
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to his People, so he still gives it to the Faithful by his Church. Therefore you see it stands recorded every-where amongst the Commandments, in all her Books of Instruction, Prayer Books and Catechisms; and in all Examinations of Conscience, preparatory for Confession, 'tis in particular called over in several Points, besides what belongs to hearing Mass; and while the Church thus requires of all to learn the *Ten Commandments*, and besides these, to know her *Precepts*, she plainly declares her Sense, that no Precept of her's is intended to annul any Commandment of God; but only lets them know, that as the *Publick Worship* of the *New Law*, is distinct from that of the *Law of Moses*, so she requires of all her Members to be present at this *Publick Worship*, on all *Sundays*, &c. but no where tells them, they have no other Obligation on those Days.

Q. What is it more they have to do?

A. The Commandment of God says, *Remember thou keep holy the Sabbath Day*: Every Christian then has all that to do, which is necessary for the *sanctifying* or keeping that Day *holy*. Now can you imagine, the employing *Half an Hour* in hearing Mass, is a *sanctifying the whole Day*? That is one thing indeed required; but when that is done, a Christian may so easily mispend the rest of the Time, that casting up his Accounts at Night, he may find it has been rather *prophaned* than *sanctified*; that he has rather kept it *wickedly* than *holy*.

Besides hearing Mass, 'tis expected the Faithful should assist at all the Publick Service and Exercises of the Church: And where Circumstances permit nothing more than Mass, that this Misfortune be not turned to the Advantage of Idleness and Sloth; but that a proportioned Time be allowed to private Devotions, and spent in Praying and Reading. This seems to be a Duty; and besides this, it were to be wished, that all would be so careful in the well employing this Day, not only in abstaining from servile Work and all scandalous Diversions, but likewise of duly attending to the great Concern of their Salvation; that upon viewing the main Body of their Actions, they may hope, they have not only sanctified the Day, but likewise been sanctified by it.

To this the Church encourages all her Children, and for this End in the Catechism *ad Parochos*, set forth by Order of the Council of Trent, Charge is given to all Parish Priests, 1. To take great Pains in often explicating and pressing this Commandment to the People, and gives this Reason, *Because the Observance of all the rest of the Laws of God, depends much on the due keeping of this.*

2. There it shews, that the *Sunday* is a Day consecrated to religious Duties, to divine Actions, and holy Employments: 'Tis a Day consecrated to God himself, and therefore to be employed in such Actions, as become the Holiness of God.

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keeping the Sunday. 133

3. It requires Parish Priests diligently to instruct the People, what are the Duties proper for that Day. Amongst which Hearing Mass is in the first Place. 2. Often frequenting the Sacraments, for the remedying the Distempers of their Souls; such are, Confession and Communion, Hearing Sermons or Exhortations where it may be. 4. Exercising themselves often on that Day in Prayers, in giving Thanks and Praise to God. 5. Taking great Care diligently to learn all those Things which are necessary for a true Christian Life. 6. Doing Acts of Charity, as relieving the Poor, visiting the Sick, comforting the Afflicted. These Particulars are set down in this Catechism, as Exercises proper for the sanctifying this Day.

Every good Christian, then, may hence evidently discover, that the Design of God and his Church, in commanding this Day to be kept Holy, is, 1. That in it he should give Adoration, Praise, Honour, and due Thanks to God. 2. Do such Things as may be for the Advantage of his Soul, either in the obtaining Pardon of his Sins, Improvement in Virtue, or Benefit to his Neighbour. That for the discharging the *former Part* of this Duty, 'tis required of him he should hear Mass devoutly, and in this pay sovereign Homage to God: That at other Times of the Day, he should Pray, give Praise and Honour to his Maker. And for performing the Second; that he should go to the Sacraments,

hear Exhortations, read such Books as may be proper for his Instruction in the Knowledge of his Duty, Amendment of his Failing, Increase of Piety, and living the Life of a true Christian, answerable to his Condition, and doing such Works of Charity, as Occasions shall present.

Q. What think you then of all those, who content themselves with hearing Mass on Sundays; and without any more Praying or Reading, spend all the rest of the Day in Walking, Talking, Dressing, formal Visiting, &c.

A. And I ask you, whether these do all that God and the Church requires of them on these Days? If they do, I have nothing to say against them; but if they are really wanting in Duties, intended for God's Honour and their Souls Good, then do you tell me, whether they are innocent?

Those pious Exercises abovementioned, proper for Sanctifying the Sunday, are all set down in the said *Church Catechism*, with this Recommendation: *Quibus Christiani homines exercere se debeant. Exercises in which Christians ought to employ themselves.* And tho' hearing Mass be first mentioned, yet the other Duties are very much urged: There the wilful Omission of hearing Sermons, is censured as a Contempt of Christ's Word: When it recommends Praying, this is mentioned, as what ought to be the frequent Exercise and Employment of the Day: *Exercitatio atque Studium Fidelium in Precibus Frequens esse debet.* When
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it mentions the *learning such Things as are necessary for a Christian Life*; this is pressed as a principal Duty, and 'tis required to be done with the *greatest Care: Præcipua Cura*: And when it proposes *doing Works of Charity*, it presses that these be diligently performed: *Sedulo se exerceant*: And declares in the Words of St. James i. that this is the *pure and undefiled Way* of Worshipping God. By which you see in what Manner the Church desires this Day should be employ'd.

Now if a Person only hears Mass on a Sunday, and spends all the rest of the Day, as proposed by you above, in Conversing, Walking, &c. does he not omit many Duties, which the Church (according to the Exposition of this Catechism) requires of him, for the keeping of that Day holy? And do you think this can be without Offence?

Hence you see, by the Doctrine delivered in this Catechism, all those are wanting to this Command of God, 1. Who, besides hearing Mass, do not apply themselves at other times of the Day (if not lawfully hindered) to Praying, Reading, *doing good Works*, &c. but are wholly taken up in *going their own Ways*, and vainly pleasing themselves, when they are commanded to *walk in the Ways of God and his Church*. 2. All Parents, Masters, &c. who permit their Children, Servants, &c. thus to omit the Duties of the Sunday, and idly to spend the Day in vain Conversation, Visiting, running Abroad, &c. 3. All those,

who have the Charge of Souls, and take no Care to employ this Day in Catechising, Instructing and Reforming these Abuses, but let every one go on, as seems good in their own Eyes, to live and die in Ignorance, and under the Slavery of many ill Habits, for want of giving them their due Instruction, and not obliging them to spend that Time upon their Souls, which God requires of them: And for as many of the Flock as shall perish, and God knows how many perish, on this Account, who is it must render an Account of their Souls?

Q. If it be thus with those, who pass all the Sunday in unnecessary Visits, Walking, &c. What say you of those, who spend a great Part of the Day in Publick Houses, in Drinking, Gaming, &c.

A. Do you tell me whether this be a Way of *keeping the Day holy*, as God commands it to be kept. Are these any of the holy Duties and Exercises mentioned above, proper for a Day consecrated to God's Worship and the Good of our Souls? Compare but Sanctifying and Drinking; *Worshipping or Seeking God*, and Gaming; and see how they agree together: When one reads the Precept, and duly considers the End of it, 'tis not easy reconciling these Actions with the Design of our heavenly Father, in laying this Command on us: For that which is but a tolerable Employment on any Day of the Week, if it be not enough to prophane it; how can it be proper
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for a *Sunday*, which ought to be kept Holy to our Lord?

Q. If there be no Excess, where is the Harm?

A. The very going into those Houses, to spend the Time in Drinking, seems a kind of Excess, on Days that are particularly consecrated to God: For they are Houses of Idleness, of Excess, and Vice; they are Places prophaned by all manner of Wickedness, by Blasphemies, Atheism, the Ruin of Families, &c. And can it be well-pleasing to God, to spend a Day holy to him, in Places thus polluted with the Worship of Devils? A Person that has any Sense of Piety, and of the Reverence due to his Lord, ought to have a Dread, especially on such Days, of approaching to them; the Thought of the Wickedness there committed, and of the War there daily made against Heaven, ought to raise an Abhorrence in his Soul, and to make him fly from those Seats of Pestilence, as truly at Defiance with the Worship of God.

And this the greatest Number of Men are particularly obliged to consider; for tho' they have no Design at all of any kind of Intemperateness on this Day, yet how few are there, that desire to go into Publick Houses on a *Sunday*, but who, on other Days of the Week, have in those Places offended God in their Excesses, either of Drinking, Idle-talking, Swearing, ill Example, or immoderate Expence of Money or Time! And if this

has been their Case, ought not they to decline those Houses on a *Sunday*, out of a just Detestation of their former Offences? Because this is a Day, in which they ought to call themselves to an Account for all the Miscarriages of the Week, and express their sincere Repentance of them; so to make their Peace with God. For believe me, an Abhorrence of Sin seems not very real, where there's yet a Love of the Occasions and Places where they were acted: As those *Israelites* did not heartily detest their Idols, who had yet a Love to the High-places, where they had worshipped them.

Q. But we'll suppose now, for the Sake of others, who seem more pious, that there has been nothing of all this in their whole Lives: May not such as these take this Liberty, and divert themselves with moderate Drinking, Gaming, Shows, &c.

A. Even this seems not agreeable to the Intent of this Commandment: For as the Day is holy, so if there be any Diversion necessary on it, it ought to be such as is in some Manner holy too; such as, being innocent, and least exposed to all Danger of offending either God or Man, is in some kind suitable to a Day that is sacred. For as Church-men, who are consecrated to the Service of God, when they stand in need of any Diversion, ought not to consider only, what in itself is lawful, or what is an allowable Diversion in the Laity; but are in Prudence bound to look farther,

farther, and make Choice of what is expedient for them, and agreeable to their State; that so they lessen nothing of the Reputation of their Profession, or give Scandal to any little ones; but in all Things shew what they are, as well in the Relation of their Minds, as in the Practice of their Duties: So certainly, on Days that are sacred, 'tis not every thing lawful that is expedient, but there may be great Indiscretions, if not Offences, by admitting of such Diversions, as are unsuitable to the Circumstance of the Time.

And amongst these may be justly reckoned those above-mentioned, as being of that dangerous Nature, that even sober People have not that true Command of themselves in them as they ought, but are too often drawn in, even beyond their Design, to exceed either in Time or in Words: Hence Disputes arise, and such peevish Debates, that tho' they come not to a Breach of Charity, yet they are very unbecoming the Sanctity of the Day, give Offence to others, and by this ill Example encourage Servants, &c. to the like Diversions, who not having the true Government either of their Tongues or their Passions, hence fall by Degrees into most scandalous Extravagancies, such as they must certainly answer for, who, instead of preventing, gave Encouragement to these vicious Liberties.

Neither can they truly justify themselves, who find none of these Inconveniencies either in themselves or others, because those Diversions
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have still a kind of essential Prophaneness in them, which infects the Mind, takes it so much off from God and all that is Good, that they ought, were it for this Reason only, to be banished from Days sacred to God's Worship, and the Improvement of the Soul. And this Mark the Catechism of the Council of *Trent* has set on them, as being the *Occasions of neglecting the Sabbath*; and therefore it observes, that this Commandment is ushered in with a *Remember*, on Design to make Christians mindful, that they are like to meet with many Occasions and ill Examples, which will draw them off from the due Observance of this Day, particularly mentioning Games and Shews, and those that follow them; as being the too frequent Occasions of Christians contemning and prophaning the Sabbath, and neglecting the Duty of it. And 'tis not to be doubted, but by these Entertainments, People are diverted, even beyond Design, from Praying and Reading; and their Minds, instead of being purified something from the World, and raised towards God by holy Exercises, are rendered even more corrupt and worldly than they were before. And what then is become of the *Sunday*, and where are the Effects of it; which being purposely designed for the withdrawing the Soul from the World, giving it leave to breathe a little spiritual Air, and be refreshed with the Taste of heavenly Sweetness, is so abused, if not by vicious, at least by these worldly and dangerous

ous Entertainments, that it serves to clog the Soul still more, and instead of drawing it nearer to God, sets it at much greater Distance from him by these Diversions, than it was all the Week by working.

And it is on this Head all Sorts of *Gaming, Drinking, Shews, &c.* seem to be censured, as not allowable on *Sundays*; not because they are absolutely sinful or vicious, for when they come to this, they are unlawful all the Days of the Week; but because they generally so engage and distract the Mind, that they take it off from God, and hinder it from performing those Exercises of Piety, which are the Duty of the Day. And therefore as the *Trent Catechism* observes, as servile Works are not forbidden on *Sundays*, because of their own Nature they are sinful or unbecoming, but because they draw away our Minds from the Worship of God, which is the End of this Precept: *Quoniam mentem nostram a Divino Cultu, qui Finis Præcepti est, abstrahit.* Par. 31. So certainly on this Score are those Diversions to be rejected; for tho' they were as harmless in themselves as working, yet inasmuch as they are no less a Distraction to the Mind, and a Hindrance to the divine Worship, than servile Work will be, how can these Diversions be allowed? Especially too, being thus expressly informed by this Catechism, that tho' servile Work only be expressly forbidden by this Precept, yet under this is comprehended *whatever is a Hindrance*

to the Worship of God ; and that whatever this may be, it is upon this Score to be avoided. *Quibus Verbis* (viz. Non facies omne Opus in eo) *ad id primum instituimur, ut quæcumque Divinum cultum impedire possunt, omnino vitemus.* Parag. 31. And since common Experience will not allow this to be denied of these Entertainments ; nay, since they are in particular here set down, as the too frequent Occasions of withdrawing People from the holy Observance of this Day, *Parag.* 14. it must be acknowledged they are not suitable to the Design of this Precept.

And hence you may perceive the true Grounds, why spending a considerable Part of the *Sunday* in *Visits, Walking, Conversing, &c.* is blameable, 1. Because however harmless all this may be in itself, yet inasmuch as these so take up the Time, that they are a Hindrance from employing the Day in holy Exercises, they are so far certainly to be disapproved and avoided ; as also every Thing else that is a like Hindrance with them ; as reading Plays, Romances, History, and all such Books as are not for the Improvement of the Soul, Singing, Dancing, Musick, Discourfing of Neighbours, Sleeping, Dressing, &c. So that whatever it be, that takes off *Christians* from employing the *Sunday*, so to the Honour of God, and the Benefit of their Souls, as God and his Church directs, it is all, you see here, by the Rule of this Catechism, forbidden in this Commandment.

Q. Is

Q. Is there no Diversion then to be allowed on Sundays? Nothing to poor Servants who toil all the Week, and have no Leisure, but on these Days? Nothing to others of a more liberal Education, who must certainly look on Sundays, as Days of Penance, if they are to be thus rigorously observed; and nothing to be permitted then of these Diversions?

A. I have shewn you in what manner God and the Church requires the *Sunday* to be kept by all the Faithful; that it ought to be principally employed to his Honour, and the Salvation of their Souls; and if you think there is a Rigour in this, pray forget not, who it is enjoins it, and who expounds it thus; not any private Hand, but the publick Catechism of the Church.

But now, if after this there be many, whose Circumstances require some sort of Relaxation on the *Sunday*, there's no Question there are Cases in which this must be allowed; but then it ought to be done with the Conditions of the Apostle, *soberly, justly, and piously*, not falling into the common Abuses, by making the Release of their Minds the Business of the Day; but employing the Day in the Duties prescribed, and only taking such a Portion of Time, as both to God and their Neighbour may appear to be nothing but a necessary Condescendence to human Weakness, and a just Relief of their Minds: And this in such a Way, as is becoming the Sanctity of the Day, and cannot reasonably give Offence to the Weakest.

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But however, as to this Particular, I make some Exceptions against the two Sorts of Persons mentioned in your last Question, for whom you seem to plead.

And first as to *Servants*. Since God has given to Masters of Families six Days, wherein Servants are to be employed in their Work, and has reserved only one, wherein they are to serve him, and prepare for Eternity; is it not very unreasonable, that the Diversion necessary for the Relief of Servants should be taken out of that *one Day* sacred to God and their own Souls, and not rather out of the *Six*, appointed for the Service of this World? Let Masters and Servants consider where the Time can be best spared; and whether preferring every Thing before God and their own Souls, be what will at the End turn to the best Account. I am certain, if Masters tie their Servants so strictly to their Work all the Week, that they are necessitated to spend the greatest Part of the *Sundays* in diverting and breathing themselves, so to prepare for their Work again; such Masters will have something to answer for their Servants Sins in the Breach of the Sabbath. And if Servants that have an easier Life, when the *Sunday* comes, take no care to employ it as they ought, but spend it in vain Conversation, visiting and running about, they will certainly be called one Day to an Account for so many Neglects of their Duty.

The Reason of making this Exception against Servants, as likewise all others, whose
Life,

Life, like theirs, is a perpetual Toil, will appear more reasonable, if we consider that 'tis almost impossible to conceive how they can save their Souls, if they abuse the *Sundays*, and neglect to employ them for this End. For if we look on them all the Week, they are engaged in a continual Slavery, such as hinders them from Praying and Reading; so that if they begin and end the Day with a short Prayer, 'tis as much as they generally do; and God knows how often, thro' Hurry and Drowsiness, they omit even this too. Then how are their Minds wholly tied to the World, by the unhappy Circumstances of their Condition! How great does this grow in their Eyes and Heart, by being their whole Concern! What Variety of hurtful Distraction! And how often happens it, that loose Companions undertake to divert them by lewd Songs, idle Discourses, and in relating such Passages, which serve only to instruct them in Evil! Thus, if we consider them generally, according to the Method of the Week, their Hearts and Souls are so wholly worldly, if not vicious; so truly Strangers to Goodness and the Business of Salvation, that they are unfit for dying; and if they should thus enter into Eternity, who would not fear what might be their Lot?

Now if this be the Condition of their Lives on Week days, have not they great Reason, above others, not to neglect the *Sunday*, but so truly to apply themselves, as far as Circumstances permit, to Devotion and Exercises of Piety,

Piety, to reading and hearing what is Good ; that by these Helps they may strengthen themselves against daily Temptations, purify their Souls from the Filth contracted, and inform themselves of their Duty, and thus learn by Degrees not only to toil for Bread, but to work for Eternity, and be true Servants of their Master in Heaven ? And if they omit this, is not their State most miserable ? For if they go back all the Week, and make no use of the *Sunday* to recover their lost Ground, but even then go back too, how shall they ever approach to God ?

The Case of the other Rank of People you mention, is not very unlike this : For tho' their Education and Quality has placed them in a higher Degree, yet the Method of their Lives is generally so disorderly, that I think they are under a Necessity of carefully observing the *Sunday* ; and if they do otherwise, I cannot but apprehend their State to be dangerous.

For consider the Reason you bring in their behalf, for their being dispensed with in the Observance of this Precept : 'Tis because, otherwise, *Sundays will be to them Days of Penance* : Does not this suppose a great Disorder in their Souls ; that reading good Things is uneasy to them ; that Praying is troublesome ; that informing themselves of their *Christian* Duties, is nauseous ; that to converse with God, and labour for their Salvation, is what does not please ? Pray reflect seriously on this their Condition, and tell me whether 'tis reasonable these
should

should be exempted from the Duties of the *Sunday*. You see they are in an ill Way ; their Souls are wholly indisposed, if not sick to Death ; and is this a Reason, why they should neglect the Means God has appointed for their Cure ? Or is it not rather a Reason why they should be strictly obliged to make use of them ? Let those that are truly their Friends judge the Case.

The Truth of it is this, God has generally bless'd this Rank of People with Plenty ; and whilst their Condition exempts them from working, their indulgent Parents take no care in their Education to make them in Love with any Thing that may be afterwards an Employment to them : Hence being grown up, and relishing nothing that may be a commendable Entertainment of their Time and their Thoughts, their Life becomes wholly idle, they seek the Company of others like themselves, their only Business is to study their Diversion ; and being once entered in, the whole Week and their Life is but a Round ; from Musick to Drinking, from Drinking to the Play, from the Play to other Entertainments : Thus by Degrees they grow in Love with these Diversions and Company, and have no Satisfaction but in this.

And what kind of Habit is contracted hence ? Is it not plain, their Souls become wholly carnal, sensual and worldly ; they are led along by their Passions ; Self-love is their Director, and nothing pleases that leads them
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out of this Track: Hence nothing of a spiritual Life appears in them, they have no Taste of Devotion: And whatever Time they are forced to give their Souls, 'tis what seems tedious and uneasy. Hence, to keep the *Sunday* as they ought, is a Penance, because their worldly and sensual Habit is so strengthened by Custom, that it gives them no Rest, whenever, aiming at better Things, they weakly endeavour to take another Way. And can you think this their Case is so safe, that they ought to be dispensed with in their *Sunday* Duties? Believe me, I look on them to be in that Danger, that if they use not Violence to themselves, and on *Sundays* apply not their Minds to those Exercises of Piety prescribed, I cannot see, which way they are like to be disengaged from their Snares, but by this Neglect will be linked in faster, till they become truly the Disciples of this World, instead of God. You know what the Apostle says: *Amicitia hujus mundi inimica est Dei. The Friendship of this World is an Enemy to God; whoever therefore will be a Friend of the World makes himself the Enemy of God*, James iv. 4. Consider if this be not something of their Case, whether you don't experience in them, that they set their Hearts on the World, and are even impatient at every Thing that belongs to God; and what is this, but to love the one, and be averse to the other? And are these to be here dispensed with? What is this but to encourage them in the Evil they have begun,

to bid them go on, till they fall into the Abyſs of Vice paſt all Recovery? For you muſt obſerve, what I have ſaid hitherto is of ſuch who are not yet engaged in any Thing that is *criminal*, but of thoſe who are willing to think themſelves innocent; as being free, as they imagine, from all Vice, and yet are truly guilty of all the Neglects and Diſorders above-mentioned, and of the *Omiſſion* of thoſe *great Duties*, which *Charity* and *Juſtice* oblige them to perform to God, in his Worſhip, and to their own Souls, in taking that Care of them as is neceſſary for their Salvation. And this Sort of falſe and miſtaken Innocence is what I fear is too common, eſpecially in the younger People of both Sexes, who letting the World gain Poſſeſſion of their Hearts, preſerve themſelves, it may be, from what is ſcandalous and criminal, but yet at the ſame time are guilty of many groſs Neglects, ſuch as make them Strangers to Piety; and if not redreſſed, will be the evident Ruin of their Souls.

Wherefore, for the reforming theſe general Abuses, I cannot but moſt earneſtly recommend to all Chriſtians, the exact Obſervance of the *Sunday*; making it my ſerious Requeſt to them, to employ it in the beſt Manner they can, in thoſe Exerciſes of Virtue, which are moſt for God's Honour, and the Benefit of their Souls; thus truly endeavouring to give that Day to God, which he has ſolemnly challenged for his own, and expreſſly commanded to be *kept holy* to him: That ſo performing

forming their Duty in Obedience to this Law, they may likewise be sensible of the great Advantages he has designed for them; since it is most certain, as the Catechism of *Trent* observes, the due keeping this Day is the plain and easy Way that leads to a holy Life, and the most assured Means of obtaining the Love of God; as the Neglect of it is the Contempt of God and his Law, the Path to Looseness and Irreligion, and the Beginning of all Sin; and how highly provoking it is, may be plainly seen in the Severity of those Judgments with which God has punished the Transgressors of it, *Numb. xv.*

Let none therefore be misled by ill Example: *Noli æmulari in malignantibus*: But having God's Word to direct us, his express Law to oblige us, the Church to expound his Law to us; let us look for no other Guides, but follow where these lead us; that so giving to God and our Souls what is their Due, we may reap the Fruit of this Justice in a happy Eternity, and escape that as lasting Misery, which will be the Portion not only of those who break all, but even *one* of his Commandments.

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FOR
CONFESSION,
COMMUNION,
AND
CONFIRMATION.



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INSTRUCTIONS FOR CONFESSION.



OD, who wills not the Death of a Sinner, but calls all to Repentance, has, in the Sacrament of Penance, mercifully provided all Christians of a Means, by which their Sins may be forgiven, and they again received into the Favour of their heavenly Father, from whom they had been separated by their Offences: So that whoever finds his Conscience burthen'd with the Weight of his Crimes, and is conscious to himself of having provoked the Anger of God, ought diligently to apply himself to this holy Expedient of Peace, and seek a Reconciliation in that Manner as God has appointed and commanded it.

4 INSTRUCTIONS, &c.

But then his principal Care ought to be, not to be wanting in any Part that God requires at his Hands; but sincerely to perform all that is exacted of him, with a Seriousness answerable to the Greatness of the Work he goes about, and a Diligence suitable to that infinite Mercy, which is here offer'd him; ever remembering, that as it is *Mercy* and *Pardon* is promised to those that sincerely do here the best they can; so there is nothing less than a Curse pronounced against all those that do this Work of God negligently.

It being therefore a Matter of the most weighty Concern to perform this Duty well, I presume it will be a very acceptable Charity, to give some Assistance in this Affair, and an Encouragement to the poor Sinner, if I take him by the Hand, and lead him through every Part of this great Undertaking. But then he must give me Leave, for Clearness-sake, and the Instruction of such as are ignorant, to lay down some Points by Way of Question and Answer.



CHAP. I.

Of the Parts of the SACRAMENT of
PENANCE, and of the EXAMINATION
of CONSCIENCE.

Q. **H**OW many Parts has the Sacra-
ment of Penance, as it regards
the Penitent?

A. Three, viz. 1. Contrition of Heart.
2. Confession of Mouth. 3. Satisfaction of
Works.

Q. What do you mean by these three
Parts?

A. I mean, that every Sinner, that
desires Pardon of his Sins, has three
Things to do: *First*, He is to be heartily
sorry for his Sins. *Secondly*, He is to con-
fess them. *Thirdly*, He is to perform
what is enjoyn'd him, in Testimony of
his Sorrow, and to make some Satisfaction
to the Divine Justice for his Offences.

Q. What is the first Thing you would
have a Sinner do, that heartily desires to
perform well this Duty, and to obtain
Pardon of his Sins? Where would you
have him begin?

A. I would advise him to retire in pri-
vate, and, raising up his Heart to Heaven,
make his Protestation to Almighty God,

that what he's going about, is sincerely for the Honour of his Holy Name, and the discharging his Soul from the Guilt of his Offences; and for this end, that he desires his Assistance, which he may do after this manner.

*A PROTESTATION before the EXAMEN
of CONSCIENCE.*

O GOD, the Searcher of Hearts, behold, I here protest in thy Presence, that what I now design, is sincerely for the Honour of thy Name: And because I heartily desire to be delivered from the Guilt of my Sins, therefore I come to this Sacrament of Penance, that, complying with thy holy Institution, I may obtain thy Blessing and Pardon, as thou hast promised: May thy Holy Grace assist me for the performing this great Duty well, as it is thy Mercy that has called me to it.

Q. After this how must he go on?

A. I would have him then prepare for the first Part of this Sacrament, *viz. Contrition.* And because a Sinner cannot well have that true and particular Sorrow for his Sins, unless he first knows what his
his

of CONSCIENCE.

7

his Sins are; therefore the first Thing he has to do, after having made this Protestation, is to apply himself to the *Examination of Conscience*, and enquire into the State of his Soul, that so he may discover the Particulars in which he has offended God, and for which he now designs to beg Pardon, and conceive that true Sorrow, as may be available for that end.

Q. What Direction do you give him for the making this Examen well?

A. I would have him begin it with Prayer: For, as the *seeing our own Failings* is a Point of great Concern, so 'tis of great Difficulty too; and if he has not the Light of God's Grace to direct him in this Search, I fear he will deceive himself, and be subject to many Delusions; sometimes stick at Niceties for great Sins, and other times overlook his greatest Sins, as if they were none at all. Man is very blind in this Affair, and there's no Remedy for this Blindness, but the Light of Heaven; and 'tis nothing less than a Presumption, to begin this Examen, till he has first implored Help and Direction from above, which he may do thus:

*A PRAYER before EXAMINATION
of CONSCIENCE.*

I AM truly sensible, O God, that I have many ways offended thy Divine Majesty, and provoked thy Wrath by my Sins; and that, if I obtain not Pardon, I shall be cast out of thy Sight for ever. I desire therefore at present to call myself to an Account, and look into all the Sins whereby I have displeased thee: But, O God, how miserably shall I deceive myself, if thou assist me not in this Work, by thy Heavenly Light! Give me therefore at present, thy Grace, whereby I may discover all my Imperfections, see all my Failings, and duly call to mind all my Sins; for I know nothing is hid from thy Sight: But, as for me, I confess I am in the dark to myself; my Passions blind me, Self-love flatters me, Presumption deludes me; and, tho' I have many Sins, which look me in the Face, and cannot be hid, yet how many too are there quite hid from me? But discover even these to me, O my Lord; enlighten this my Darknes, cure my Blindness, and remove every Veil that hides my Sins from me; so that I may be no longer a Secret to myself, nor a Stranger to

to my own Failings; that I may never flatter myself with the Thoughts of having repented, and at the same time nourish Folly and Vice within my own Breast. Come, *Holy Ghost*, and, by a Beam of thy Divine Light, open my Understanding, that I may have a full View of all my Sins and Imperfections; and thus knowing myself, and sincerely repenting of all my Offences, I may know thee, and be received again into thy Favour.

Having thus begg'd the Divine Assistance, he is seriously to turn all his Thoughts to the making the Examination of his Conscience, that is, truly to consider, that if he were within a few Hours to appear before the Judgment-Seat of God, what are the Sins he apprehends would then rise up against him, and wish he had never committed? These very Sins ought he now to call to mind, so to prevent the Severity of that last Judgment, upon the Assurance, that if he judges himself, he shall not be judged.

Q. Have you not a Method to propose to him, for the avoiding Confusion in his Examen?

A. I would have him take Notice, that there are two sorts of Sins; some that

are committed *willingly, knowingly, and deliberately*, and in a Matter of Concern, and are called *mortal Sins*: Others that are in a Matter of *lesser Moment*, or at least done *without full Consent or Knowledge* of the Evil, and are called *Venial*. Now, according to these two sorts of Sins, I would have him order the Method of his Examen; that is, first to see whether he be guilty of any *wilful and weighty* Transgressions, whereby he has *mortally* offended, and call to mind what in *particular* they are; and then make Enquiry into his *venial* Sins, and under these two Heads rank all his Offences.

Q. *But, if the Time he has to look over be of some Years, and the Sins should be many; is there no Help of Memory, whereby he may bring and retain them in his Mind?*

A. The Method commonly observed for the recalling into his Mind the Sins of Years past, is to consider all the *Places* he has lived in, the *Persons* he has convers'd with, the *Business* he has been concern'd in, the *Obligations* of his State, the *Passions* he has been most subject to, the *Occasions* he has met with: Or else, if according to the *three-fold Duty* every Christian has to God, his Neighbour and
himself,

himself, he will in Order consider every one of these Duties, and reflect in what Particulars he has offended against them, either by *Commission* or *Omission*, this Order may be something helpful to his Memory.

Q. But, if his Sins should be many, he may still forget some; is there then no Remedy?

A. He may take the *Commandments*, and examine himself by them in Order; as likewise the *Precepts of the Church*, and the *seven deadly Sins*, and make his Examination upon every one by itself, whether he hath transgress'd against it, in what, and how; and, tho' his Sins should be many, yet, being thus brought under different Heads, he may the more easily remember them. And this Order will not be improper, even when he makes his Confession, accusing himself, in the first place, of all his Sins against the *First Commandment*, and then of those against the *Second*, and so on.

Q. May he not write them down for Memory-sake?

A. In *General Confessions*, and the *Example of several Years*, this is a very good Way; but, in *ordinary Confessions*, especially in those that frequent the Sacrament

ment often, this is not allowable, without the Advice of the Director, it being apt to breed Scruples, and produce too great an Anxiety of Spirit, which is ever an Hindrance in this Work.

Q. How much Time would you advise him to take for making this Examination?

A. There can be no general Rule prescrib'd for this; but every one must do in this, as in all other Affairs; that is, take the Time according to the Work they have to do. A *Week's* Examination requires not so much Time as a *Month's*, nor a *Month's* as a *Year's*, nor a *Year's* so much as that of a *whole Life*: So that every one is to consider his own Circumstances, and, according to his Capacity, Variety of Life, and other Particulars, is to take so much Time as is necessary for the well-doing a Work of so great a Concern as this is. Now, as for those who have many Years to look back, and prepare for a general Confession, I think 'tis necessary they should not so much as endeavour to do this all at once, but rather at several Times, so to give Relief to their Spirits; for, as too long an Application dulls, so convenient Interruptions prepare the Thoughts for a
more

more diligent Search and Attention, and discharging their Duty better.

But then, for such as go to Confession every Week or ten Days, who take Care to avoid all wilful and mortal Sins, whose Life is almost all of a piece, that is, every Day the same; I would advise them not to be over-tedious in making their Examination, especially if they be of a *sollicitous* and *anxious* Temper, for these are often deceiv'd, disquieting their Minds with long and scrupulous Searches, and at the same time flattering themselves, as if they were doing a great Duty, when, God knows, they are all the while yielding to their own Weakness, and led along by a blind Fear and Infirmary of Temper.

Q. Would you not have them be very earnest in an Affair of this Concern?

A. But not with an Earnestness that destroys all Care. This Work ought to be done with a serene and quiet Mind; for whilst it is thus, it is much more *discerning*, and *quick* in discovering all Imperfections: But, if once it is disquieted and perplexed, it is no longer fit for going on with this Duty; and therefore I cannot but look on this *Sollicitude*, as a Temptation and Snare of the Enemy
and

and whoever indulges and follows it, is certainly led by a wrong Guide, and goes out of the Way. But let not the careless Christian here mistake me, as if his Sloth were here favour'd, in making his *Examen* without any Concern at all.

Q. 'Twill be very difficult to avoid this Sollicitude; if we are oblig'd to confess all our venial Sins, because they are so many, and mixed even with our best Actions; Pray tell me therefore, are we bound to call to mind, and confess all venial Sins.

A. The Church obliges us to confess only our *mortal* Sins: But, as to such as are *venial*, she lays no such Obligation, but only declares it to be profitable and convenient to do it; this being the most assured Means to obtain Grace for their Amendment. But then there's a great Difference in these *venial* Sins, and more Reason to confess some of them than others; and whoever observes this Difference, may easily avoid *Sollicitude*, both in making their Examination and Confession.

Q. What is this Difference, and what are those venial Sins there is more Reason to confess than others?

A. All *venial* Sins that are *habitual*, that is to say, if any one observes in
himself

himself an ill Habit or Custom in any sort of *venial* Sin whatever, I would advise him to confess it; because, tho' it may be light in itself, yet, being multiplied and neglected, it becomes very dangerous: For how many fall miserably into *mortal* Sins, the Beginning whereof was only their Neglect in correcting *venial* Sins? Now, as to the discovering this sort of *venial* Sins, there needs be no Sollicitude at all in making the Examen, it being very hard to have an ill Custom of falling into any kind of such Offences, and not to be sensible of it upon a very short Reflection.

Now, as to all other *venial* Sins, there may be reckon'd three sorts: *First*, Such as proceed from *Weakness*. *Secondly*, Such as are committed by *Inadvertency* or *Surprise*. *Thirdly*, Such as we fall into on purpose, or by an *affected* or *wilful* Negligence, so that we take no Care to amend them; or else proceed from some Tye or *irregular Affection* we bear to some Creature. Now, as to this last sort, which we fall into on purpose, and depends much on our own Will, 'tis very reasonable to make Enquiry into them, see what they are, and confess them; because the Good of our Soul has a great Dependance on
their

their Amendment. But as to the two former sorts, which proceed from *Weakness* and *Surprise*, tho' it ought to be our Care to avoid them as much as we can, yet they are so many and hidden, that whoever goes about to examine and call them all to mind, must necessarily be perplex'd with great Sollicitude, whilst they indiscreetly put themselves on a Work which is not in their Power to do. And therefore, tho' it may be very proper to reflect on them at Times, for such a View of our Misery and *Weakness*, to humble ourselves in the Sight of God, and seriously to labour to amend them; yet, to think of *confessing them all*, is certainly to engage in a Work which will be a Hindrance, and not a Help to Virtue.

Hence you may see what Sins you ought to examine into, in order to Confession. *First, All mortal Sins*; and these are of Obligation. *Secondly, Such venial Sins* as you have any ill *Custom* of falling into. *Thirdly, Such venial Sins* as you commit *on purpose*, or through *wilful Neglect*. And these two last sorts I advise you to examine into and confess, as a proper Means for your Improvement in Virtue and Goodness. And whilst all these three kinds

kinds of Sin are discover'd with Ease, by those who have any Care and Watch over their Souls, I think this Duty may be performed, without all that Anxiety and Trouble which some give themselves through their own Infirmary and Indiscretion.

Q. I understand you, and hope it may. But there is one Thing still, which seems to me difficult, and I fear will occasion some Confusion and Disturbance; and that is, the examining and confessing Sins of Thought: Pray, what Directions can you give me as to these?

A. 'Tis true, Sins of Thought ought to be confess'd; for God, who is the Searcher of Hearts, sees and knows all our most hidden Thoughts, and will call us to an Account for all that are evil, if we discharge not ourselves from them by Penance. And therefore you may be assured, that whatsoever is so evil, that it is a Sin in Word to speak it, in Deed to do it, is likewise a Sin in Thought to think of it, especially if we entertain such Thoughts willingly and knowingly.

Q. Then all evil Thoughts are not Sins, except we entertain them willingly and knowingly?

Ans.

A. No

A. No Thoughts of Evil can be mortal Sins, except we entertain them with *Reflection*, and make them *ours*, by the Act of our own *Will*. And therefore a Person, preparing himself for Confession, is not to enquire, how many evil Thoughts he has had in his Mind; but *how many he has given Way to, and admitted willingly and knowingly, without endeavouring to remove and cast them off*: And, as many as he finds of these, so many Sins he has to repent of, which are mortal, if the Thing he thought of be in itself very considerable or mortal; otherwise they are but venial.

Q. What Account then is one to make of such other evil Thoughts, which he gives no Way to, but strives to cast them out of his Mind?

A. These are so many *Temptations* or *Trials* for the Exercise and Improvement of Virtue; and therefore whoever, upon Examination, finds he has been often and violently assaulted with evil Thoughts, tho' five hundred times, and has as often withstood them, and put them by, needs not make these a Matter of Confession, or be troubled on this Account, as if they were Sins; but rather rejoice, and give Thanks for so many Victories obtained

tained of the Enemy; for which he may hope one Day to receive a Crown of Glory. *Blessed is the Man that endures Temptation; for when he is tried, he shall receive a Crown of Life, James i. 12.*

Q. This is some Comfort. But tell me, is there no Difference in Sins of Thought, besides what you have already mention'd?

A. There may be three Degrees in these Sins. As *First*, a *Complacence* or *Satisfaction* in an evil Thought. *Secondly*, A *Desire* of doing the Evil. *Thirdly*, A *Resolution* to do it. Which are all Sins, one greater than the other, but the last the greatest, tho' it be never put in Execution.

Q. I understand these Points. An. now 'tis Time to let me see something of that Method, by which the Examination of Conscience may be made in Order, and without Confusion.

A. The Method of the Examination of Conscience I'll set down at the End of these Instructions, where you may see it at length: And, for the present, we'll suppose the Penitent has duly made his Examination, and see what he has to do next.

C H A P. II.

Of the first Parts of the SACRAMENT of PENANCE, viz. CONTRITION.

Q. WHEN one has duly examin'd himself, and now called to mind all he has to confess, may he not go immediately to Confession; or has he any thing else to do first?

A. He ought not to go immediately to Confession, as yet being but half prepared, and that the lesser half too; for, tho' he has truly examin'd his Conscience, and remembers all he has to confess, he ought still to take Time to beg Pardon for his Sins, stir up in his Heart a true Sorrow and Contrition for his Offences, and make firm Resolutions of Amendment for the Time to come: And, without this, what Benefit can he receive by Confession; which will be nothing but a fruitless Ceremony, if it be not accompanied with a Change of the Heart, a Detestation of Sin, and sincere Purposes of Amendment.

Q. How much Time ought one to take for the stirring up this Sorrow, and resolving upon Amendment?

A. This

A. This Sorrow and Resolutions of Amendment are so absolutely necessary, and likewise so difficult, that I think a Man ought to take as much Time for these, as he does for the Examination of his Conscience. *Alp. Rodericus*, a great Master in Spirituals, goes yet farther, and requires double the Time for this as is taken for the Examination: So that if the whole Time, necessary for preparing for Confession, were divided into three Parts; he would have the first Part be spent in making the Examen, and the two others employ'd in begging Pardon, stirring up true Sorrow, and making Resolutions of offending no more: And this Method he recommends very pressingly, as apprehending too many to be much wanting in it: And however, most People are very scrupulous in making their Examen, and often solicitous about it, even to a Fault, as thinking there's no Danger of their Confession being invalid and fruitless, unless it be for Want of examining. This Author is of another Mind, and fears there are more Confessions imperfect, sacrilegious and null, for Want of true Sorrow and sincere Purposes of Amendment, than upon any other Account whatever, *P. I. T. 7. C. 10.*

Q. What

Q. What then would you advise a Penitent to do in this Case?

A. Having made his Examination, I would have him by no means think himself upon this, fit and ready to go to Confession, but take Time wholly to apply himself after this, to the Change of his Heart, by *exciting* it to true Sorrow and Contrition, and resolving seriously upon an Amendment.

Q. In what Manner is he to do this?

A. He ought to begin it with Prayer; for, however People may be *naturally* troubled, and in some Disquiet, upon their preparing for Confession; yet that *true Sorrow and Contrition*, which is a necessary Part of this Sacrament, is not a *natural Trouble*, but most certainly a *Gift of God*, and not to be obtain'd but by Prayer, and soliciting Heaven for the receiving this Grace. And therefore, if there be any, who, as soon as they have finish'd their Examen, forthwith run to Confession, I fear they either wholly neglect this Part of the Sacrament, *viz. Contrition*, or else seem to tempt God, in rashly expecting so great a Grace as *Contrition* is, without asking it, or using any Endeavours for it.

Q. What

Q. What Prayers are proper for the asking and obtaining of God the Grace of true Contrition?

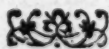
A. Such as are prescrib'd in Prayer-Books, as Preparations for Confession; some of the chief, gathered out of the most approved Books of Devotion, I'll here set down for your Benefit; as likewise a short Form of petitioning for this Gift of Contrition, which you may say before the other Prayers.

A short PRAYER for obtaining CONTRITION.

I HAVE now here, before me, O Lord, a sad Prospect of the manifold Offences, by which I have displeased thy Divine Majesty, and which, I am assured, will appear in Judgment against me, if I repent not, and, by a hearty Sorrow, my Soul be not prepared to receive thy Pardon. But this Sorrow, O Lord, this Repentance must be thy free Gift, and, if it comes not from the Hand of thy Mercy, all my Endeavours will be in vain, and I shall be for ever miserable. Have Mercy therefore on me, O Father of all Goodness, and pour forth into my Heart thy Grace, whereby I may sincerely

cerely repent of all my Sins; give me a true Contrition, that I may bewail my own Misery and Ingratitude, and grieve from my Heart for having offended Thee so good a God: Permit me not to be deluded with a false Sorrow, as I fear I have been too often, through my own Weakness and Neglect; but let it be now thy Gift descending from Thee, the Father of Lights, that so my Repentance may be accompanied with Amendment, and a Change of Life, and I be thus acquitted from the Guilt of my Sins, and once more received into the Number of thy Servants. *Amen.*

Then let the Penitent apply himself seriously to other Prayers and Considerations, as may be proper for the obtaining this Contrition of Heart; that so, while he asks it of God, nothing of his own Endeavours may be wanting on his Part.



PRAYERS

PRAYERS *before* CONFESSION.

HAVE Pity on me, my God, and let me partake of the Effects of thy great Mercy. I acknowledge and here confess the Evil I have done, and am sensible of the Grievousness of my Sins. Thou art he, my God, whom I have offended, against whom I have rebelled, ungrateful and perfidious Creature as I am! I have abandon'd thee to follow my Pleasures and Passions; for these have I lost thy Grace; and I, who have been created to thy Likeness, and redeem'd by the Blood of thy only Son, by my Sins have made my Soul like those Monsters of Ingratitude, even the Infernal Spirits; thus have I lost Heaven, my blessed Country, and deserved Hell and Damnation, which I shall never be able to escape, without the Assistance of thy great Mercy. But, above all, I have infinitely offended thy Bounty; the Injury I have offer'd is so great, that it caused thy Son Jesus Christ my Saviour to suffer Death. O my God! How can I worthily deplore so great an Evil! Who will give Water to my Head, and a Fountain of Tears to my Eyes, that Night
B and

and Day I may deplore my Misery and Malice, and do Penance for my Sins.

ALMIGHTY and eternal God, to whom is due all Honour and Glory: Behold, I a miserable and unworthy Sinner, who have hitherto lived in Ingratitude and Rebellion, come to thee my Creator, my God, my Redeemer, my merciful Judge, and my Saviour, accusing myself, and laying before thee all my Abominations, by which I have blasphemed thy most holy Name, transgressed thy Precepts, contemned thy Will, and defiled both my Soul and Body. O God, when I behold this my Misery, and consider how often I have abused thy Gifts and Blessings, despised thy Goodness, neglected thy Service, added daily Sins to Sins, and preferred myself, my Passions, and other Creatures, before my Duty and thy Commands; I cannot but condemn myself, as unworthy to lift up my Eyes to Heaven, or appear in thy Presence. But whither shall I fly from thy Face, O Lord, my God? Where shall I hide myself from thy Anger? Is there any that can make my Peace for me? 'Tis only from thy Goodness I can expect this Blessing: For art not thou my Father, whose Mercies are infinite, whose
Compassion

Prayers before CONFESSIO*N.* 27

Compassion knows no Bounds? And I, tho' unworthy of the Name of thy Child, acknowledge no other Father but thee, my God. Wherefore I make haste to the Feet of thy Mercy, and there prostrate, beseech thee, by thy Almighty Power, by thy Wisdom, by thy Goodness, to pardon, purify, and discharge me from the Guilt of all my Sins. Receive me again into thy Favour, and by thy Grace confirm me in all Good, that my Soul may be entirely possess'd by thee, and thus prepared for Glory: And that my Petition may find Acceptance, I appeal to thee, sweet Jesu, Son of the living God, who has been pleased to take upon thee to be Advocate and Mediator betwixt us Sinners and thy eternal Father, humbly beseeching thee, by that infinite Charity which brought thee from Heaven to the Ignominy of the Cross, and by thy precious Blood which was there spilt, that I may here partake of the Benefit of thy Sufferings, and be cleansed from all my Offences; that, by thy Assistance, I may sincerely repent and amend all my Failings; that, thus dying to myself and the World, I may live only to thee, and never suffer either Passion or Pleasure to divide me from thee any more.

ALAS, my God, how is it that I have so often offended against thee, my Father! Thou seest, Lord, there's neither Goodness nor Health in me, have Mercy therefore on me, and heal my Soul, because I have sinned against thee. Heal me, O Lord, and then I shall be made whole; save me, and then I shall be secure; for in thee only is my Hope and my Strength. Alas, my Lord God, how many and dangerous are my Wounds! How great is my Weakness and Misery, for the curing of which thou wast crucified and slain! And to whom shall I complain of all these my Evils, that are against me, but to thee, Lord, the Saviour and Redeemer of my Soul? Be merciful therefore to me a Sinner: Jesu, Son of the living God, have Mercy on me, for nothing is more pleasing to thee, than to have Compassion on those that are miserable. Restore me to thy Favour, receive me again into thy Friendship, and cast me not off for my Offences; for what can I miserable Creature do, but offend? And what canst thou, O infinite Goodness, do, but have Mercy and spare? Spare me therefore, according to thy great Goodness, and give me now Tears
of

Prayers before CONFESSIO*N.* 29

of Repentance, that I may mourn for the Evils I have committed; give me Time and sincere Contrition, that I may heartily grieve for having sinned against thee, my God, my Creator and Redeemer. Soften this my hardened Breast, enflame my frozen Heart, that I may with Sorrow repent for not loving, nay, for despising, for offending thee, my Lord. What shall I do, O God, to serve thee, who am so miserable and full of Iniquity? I see no Hopes of Amendment, whilst I behold myself; all my Trust and Confidence must be in thee; help me therefore, O Lord, and be thou the Strength of my Soul, that I may now detest and forsake all my past Evils; that I may master my Passions, reform all my ill Customs, and, by a true Change of Life and Manners, be entirely united to thee, and by thee live for ever. *Amen.*

TO thee, O merciful Jesu, in the Bitterness of my Soul I come, beseeching thee to have Compassion on me, and deliver me from my Sins; despise not, O God, the Cries of this lost Sheep, reject not the Sighs of this prodigal Child, who desires now to return home to thee, and be received again into the Number of

30. *Prayers before* CONFESSIO*N.*

thy Servants: I am sorry for all the Sins I have committed against thee; I detest them all here in thy Presence, because I Love thee above all Things, and honour thee as my God, worthy of infinite Love. And for this Reason I now firmly purpose to suffer all Evils, and even Death itself, rather than wilfully consent to Sin: I resolve to make an exact Confession of my Offences, faithfully to discharge whatever shall be enjoyn'd for my Punishment or Amendment, and carefully to avoid all Occasions of Sin. And, if any thing be wanting of true Contrition in this my Sorrow, may thy sacred Passion, O blessed Jesu, thy precious Blood and infinite Merits, supply all the Defects of my Weakness; for 'tis in thy Death I put my Trust; through thee I firmly hope to obtain Pardon of all my Sins, and Grace to overcome my vicious Customs, and persevere to the End in these good Resolutions I have here made before thee: As therefore it is by thee I come to the Knowledge of my Misery, so by thee my good Purposes and Sorrow for my Offences must be perfected. May the Fire therefore of Divine Love now enflame my Soul, and consume me in whatever is there displeasing to thy infinite Goodness.

Sanctify

Sanctify my Heart, purify my Affections and Desires, that, dying to myself, I may ever live to thee, and depart at length in thy Grace. *Amen.*

Such as go to Confession over Night, or otherwise have Time, may use the following Aspirations either before or after Confession, and with Benefit to their Souls, if they consider and pause on them as they go.

I.

MY Lord and my God, I am a most vile Sinner, and unworthy to appear before thee, but have Mercy on me, and save me.

O God, my chiefest Good, how far have I gone from thee by my Sins; how have I dwelt at a distance from thee, in the Region of Misery, where I had quite lost myself!

Most loving Father, I have sinned against Heaven, and before thee, and am not worthy to be call'd thy Child; make me as one of thy Servants, and may I for the future be ever faithful to thee.

It grieves me, O God, that I have sinned against thee; I am heartily sorry, for the many Times I have transgress'd

thy Law: But wash me now from my Iniquity, and cleanse me from my Sin.

I detest now my Sins, O Lord, and abhor all my Wickedness; I confess my Ingratitude, and seek Refuge in thy Mercy.

Wash me, dear Jesu, with thy Blood, and purify my Heart from all the Filth of Sin; heal my Soul that lies maimed and wounded, and despise me not, tho' unworthy.

From this Moment I purpose no more to offend against thy Precepts, nor consent to sin; rather let me suffer Pain, and Infamy, and Death, than return to my former Wickedness, and live thy Enemy.

Loving Father, assist me by thy Grace, that I may bring forth worthy Fruits of Repentance, and not suffer my Sins to go unpunish'd.

I have wander'd like a Sheep that's gone astray; but I hear thy sweet Voice crying after me. Thou hast gone after many Lovers; but return to me, and I will receive thee yet again.

II.

Now I begin, O Lord, now I begin to live, not trusting in my own Strength, or in the Resolutions I make, but in the multitude of thy Mercies. O God, perfect

fect now thy Work thou hast begun in me.

Thou hast given me Understanding and Grace; but I, wretched Sinner as I am, how have I ungratefully abused all thy Gifts! And yet now with all the Tenderness of a loving Father, thou recallest me from Sin, and rescuest me from Hell.

My Soul is full of Anguish and Confusion at the Thoughts of my many Sins, whereby I have offended thee, my merciful Redeemer, made myself a Slave to the Devil, and provoked thy Anger against me.

O that I had never transgress'd thy Commandments, nor fallen into so great Misery and Calamity! O that I had never sinned! Happy those Souls who have preserved their Innocence, and never lost that Grace they received at the Font.

Now I resolve, with thy Help, to be more watchful of myself, to amend my Failings, and fulfil thy Law.

Look on me with the Eyes of Mercy, and blot out my Sins; forgive me what is past, and, through the Bowels of thy infinite Goodness, secure me, by thy most efficacious Grace, against all my wonted Failings for the Time to come.

How slothful and careless have I hitherto been! I have deferr'd my Repentance,

rejected thy Helps, contemned thy Visits, been deaf to thy Calls: And now, Lord, what shall I do? It grieves me that I have offended thee; have Mercy on me.

Lord, be merciful to me, a Sinner: Jesus, Son of the living God, have Mercy on me.

Sovereign Lord of my Life, behold thou seest there is nothing good in me, nor Health in my Soul: I am miserable and blind, and without thee, O God, I can do nothing.

III.

My Sins exceed in Number the Sands of the Sea, and I am most unworthy, I confess, O Lord, of all thy Mercies: But thy Goodness, however, is above all my Offences.

Thou hast said, Lord, there is Joy in Heaven for one Sinner that does Penance. Give me now Grace truly to repent, and let Heaven rejoice in my Amendment.

Is it not thou, my God, who wilt not the Death of a Sinner, but that he be converted and live? Give then that spiritual Life which I want; for behold, O my Lord, I sincerely desire to live.

Thou camest, my Redeemer, not to call the Just, but Sinners to Repentance: Behold

Behold here a miserable Sinner before thee, draw him powerfully to thee.

Have Mercy on me, O God, according to thy great Mercy; and according to the multitude of thy tender Mercies, blot out my Iniquity.

Sprinkle me with thy Blood, and I shall be made whiter than Snow.

Create in me a clean Heart, and renew a right Spirit within my Bowels.

Dear Redeemer of my Soul, how long turnest thou thy Face away from me, and bringest thou no Relief to my Sorrows!

Behold the prodigal Child, nay worse than the Prodigal: Have Compassion on me, Father, cloath me with thy Grace, and receive me into the Arms of thy Mercy.

Let not thy Blood be spilt in vain, my dear Saviour; but now may it bring forth in me the Fruit of a sincere Repentance, and open me a Way to Life everlasting.

IV.

How great is thy Goodness, Lord, who hast so long spared this unworthy Sinner, and with so much Patience waited for his Amendment!

What Return shall I make for this thy infinite Mercy! But ask this one Mercy
to

to be added to the rest, that I may never offend thee more.

This one Thing I earnestly beg of thee; hear me, Lord, and may I for the future ever renounce my own Ways to follow thine.

Come, Lord, into my Heart, and cast out from thence whatever thou knowest prophanes or defiles that thy Temple.

Destroy and root out all that is displeasing to thee; and lay in me the Foundation of a new Life.

I confess I have sinned; but, if thou wilt, thou canst make me whole. Heal, most loving Father, this my Soul.

O that I were free from all Vice; that I could regulate my Senses, govern my Thoughts, and moderate my Affections! O that I were truly composed, and orderly both within and without! But when shall I be thus happy, when thus pure in thy Sight? Lord, I will labour and take pains to reform myself, and I beg thy Assistance for this Work: But, if I find not that good Effect as I desire, I will still go on in my Duty, and wait with Patience and Humility, till thou shalt please to give a Blessing to my Endeavours: Help me, O Lord my God, and have Compassion on this sinful Soul,

Besides

Besides these or the like Prayers, those, who have Capacity and Parts, may do well to stir themselves up to Contrition, by a serious Consideration of the many Enormities and Indignities of Sin. *First*, As it is a Rebellion against God. *Secondly*, A detestable Ingratitude. *Thirdly*, A Contempt of his holy Will, and the preferring our own Will before the Will of God. *Fourthly*, As it is an horrid Offence and Injury against God, for which no pure Creature, either Man or Angel, can make Satisfaction. *Fifthly*, As to the dreadful Effects of Sin in Heaven, in Earth and Hell, in Angels, in Man, nay, even in God himself, whilst 'twas for this the Son of God became Man, and suffer'd the Death of the Cross. Who then can worthily deplore so great an Evil?

Q. When a Penitent has gone thus far, and has now Reason to hope, that he is truly sorry for his Sins, and detests them, may he then go to Confession?

A. He ought not to forget his *Purposes* and *Resolutions of Amendment*; and for this End, consider what Pains, how strict a Watch, how great Diligence is necessary for this Work; as likewise reflect on all the *Occasions* of his Sins, and resolve effectually to avoid them; for 'tis a Rashness

ness to undertake and resolve on a Work, unless he likewise considers of the Means and Ways by which it is to be effected: And, having seriously done this, he may then go on to Confession.

C H A P. III.

Of the Second Part of the SACRAMENT of PENANCE, viz. CONFESSION.

Q. ARE there any particular Directions you would have the Penitent observe in relation to this Part of the Sacrament?

A. There are some set down by St. Francis Sales in his *Introduction*, which he ought to remember: As *First*, That he make not up his Confession with *Negatives* or *general Failings*, as some do of Custom, saying, *I have not loved God as I ought; I have not prayed with so much Devotion as I ought; I have not been so patient as I ought*: For, in these general Accusations, there's no *particular Sin* mention'd; nor any thing by which the Confessor can possibly understand the State of the Penitent's Conscience, since all Men on Earth might say the same. And therefore,
Secondly,

Secondly, That he enquire what particular Cause he has to make these general Accusations; and, having discover'd where the *Fault* is, to accuse himself of it in particular: So that instead of accusing himself of *not having prayed with so much Devotion as he ought*, let him see whether his Fault was in admitting voluntary Distractions, in not chusing a convenient Place, Time, &c. And, as he shall find himself faulty, so let him accuse himself.

Thirdly, That he explain the *Motive* or *Occasion* of his Sins, where it may be; and therefore, in the Case of *Untruths*, for Example, that he accuse himself not only of *Lying*, but likewise declare, whether it was from *Vanity*, for *Excuse*, for the *doing a Prejudice*, &c. And so in other Sins; for, by this means, he clearly lays open the State of his Soul, and the Confessor knows how to prescribe proper Remedies for his Sins.

Fourthly, That in all mortal Sins he discovers the *Number*, that is, *how often* he has fallen into each sort of Sin; for, without this, the Confessor can make no Judgment of the State of his Soul, there being a great Difference betwixt committing a Sin *twice* or *thrice*, and *twenty* or *thirty* Times: And, if a Person cannot
exactly

ness to undertake and resolve on a Work, unless he likewise considers of the Means and Ways by which it is to be effected: And, having seriously done this, he may then go on to Confession.

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exactly

exactly recollect himself as to the *Number*, let him, upon due Reflection, make the best Guess he can, and sincerely lay it open in Confession, as near to Truth as he is able. But, if it be so, that the Penitent has lived in a sinful State for any Space of Time, and frequently fallen into any particular Sin, he needs not then think of mentioning the *Number* of his Offences, but rather the *Length of Time*, in which he has lived in that sinful State. As if a *Highwayman* should repent, that has lived many Years in the Practice of that Sin, it would be impossible for him to call to mind the *Number* of his Crimes; and therefore the surest Way of letting his Confessor see the State of his Conscience, will be, to declare *how many Years* he has lived in that sinful Practice: And so likewise of those who have lived in any other Sin.

Fifthly, That he explain such *Circumstances* as change the Species or Nature of the Sin, or at least considerably aggravate it: And therefore, because there's a great Difference betwixt robbing a *Church*, and another Place; betwixt cheating, or stealing *five Shillings*, and *five hundred Pounds*; betwixt a *married* Person and *single*, in Sins of *Impurity*; betwixt defaming a Neighbour out of *Malice*, and by *Heedlessness*,

Heedlesness, in a Matter of *little* or *great* Concern; betwixt quarrelling with a *Stranger* and a *Father*; betwixt *remaining* in a *Sin*, as of Anger, Revenge, &c. a *quarter of an Hour*, *five Hours*, a *Day*, a *Week*, a *Year*: Therefore ought the Penitent, in Confession, to explicate *these Circumstances* as distinctly as he can; and if he, willingly and on purpose, conceals them, he makes his Confession void, by not sincerely laying open the Guilt and State of his Soul.

Sixthly, That he however avoid the Relation of other Circumstances, which are impertinent to the Sins he confesses, and wholly unnecessary at that Time.

Seventhly, That he be careful not to declare the Fault of any third Person; for, tho' he does well to confess his own Sins, yet he ought to accuse no-body else.

Eighthly, That he fail not to make an *entire* Confession; that is, that he exactly confess all the mortal Sins, which, upon a due Examination, he can call to mind, be they never so secret or infamous; be they in Thought, Word, or in Action; because he that willingly conceals any one mortal Sin, either through Shame or Malice, makes his whole Confession void, and is guilty of Sacrilege, by abusing this Sacrament, and lying to the Holy Ghost.

Q. I understand these Directions, and think them necessary to be observ'd: But, when I consider how difficult it is to our Nature, to acknowledge and confess our own secret and hidden Faults, I cannot but think many Penitents, through Shame, delay going to Confession, and, when they go, are tempted to make imperfect and sacrilegious Confessions. And what will you say to one that lies under this Temptation?

A. I own Nature inclines this Way, but 'tis a corrupt Nature, such as not only in this Case, but every-where, and at all Times, is averse to the Commands of God; and, whoever yields to it in this Point, must needs be taxed with a great Weakness, with Indiscretion and Folly; for, if he considers the Thing aright, I think he has no Reason to be ashamed, because, tho' there be Shame in the Sin, yet there's no Reason to be ashamed of the Repentance and Amendment of the Sin. Now, when a Man goes to Confession, 'tis to manifest his Repentance for Sin; and, whilst this is so good an Action, and so acceptable to Heaven, that it makes the Angels rejoice, why shall he be ashamed, and not rather go with Joy and Comfort.

And, tho' he may be under some Apprehension, because of his Ghostly Father,

ther, to whom he owns his past Guilt and present Repentance, yet no Thoughts of Shame ought to discourage him from going to him, because his Confessor is obliged to Secrecy by all Laws, both divine and human, and cannot violate this Secret, but he makes himself worthy of Death before God and Man. And there's no Danger of his being scandaliz'd, tho' the Crimes acknowledg'd be never so foul; because, tho' he must necessarily be concern'd, when he knows any one to continue under the Guilt of Sin, yet he cannot but rejoice when he finds the same forsaking his Sins, and by Repentance returning to a new Life: Then it is, that, like the Father of the Prodigal Son, he expresses more Joy in the Return of such a Sinner, than in the good Life of others, who stand not in need of Repentance; for there's more Satisfaction in the lost Sheep, that is found, than in the ninety-nine that never went astray. It being then in the Power of a repenting Sinner thus to make Heaven and Earth, God, Angels, and Man to rejoice, I think he has but little Reason to be ashamed of doing it.

And, if he be ashamed, yet still ought he to do it in Punishment of his Sins, which, it may be, justly deserve an eternal

nal Confusion and Disgrace; for 'tis a much better Choice to blush, and be ashamed for one Moment, before a Ghostly Father, than to be exposed one Day to publick Confusion, in the Presence of Angels and Men, and so to begin Eternity. GOD knows his Crimes already; and, if he requires him to lay them open before his Minister, 'tis for their Cure; and he ought to look on this as a great Mercy, that for the Pardon of such Sins, for which he deserves Hell, God should require no more of him than this. If a Criminal, guilty of Death, were to have his Pardon for owning his Crimes in private to his Judge, would not he be discharged upon very easy Terms? What Reason then has a Sinner to think much of the like easy Conditions, which God here offers him for the Release of his Sins?

Q. 'Tis very reasonable what you propose, and he must be very weak and inconsiderate, who keeps off from his Duty on this Score, and ventures a publick Condemnation to avoid a private Accusation: But is there any thing else you have to put the Penitent in mind of, before he goes to Confession?

A. Nothing; but again to recommend to him, that he be careful in having a true Detestation of all the Sins he shall confess,

confess, be they never so little, with a firm Resolution to amend them; for 'tis an Abuse (says St. *Francis Sales*) to confess any kind of Sin, be it mortal or venial, without a Will to amend, since Confession was instituted for no other End. I have no more Particulars to burthen him with at present; and therefore, being thus prepar'd, I would have him, in the Spirit of Humility, go to his Confessor, and consequently not in any vain and light Ornaments, but as one who is presenting himself before the Judgment-Seat of God, and as a Sinner, who comes humbly to implore Mercy and Pardon. Thus St. *Charles Borromeus* strictly commands.

At CONFESSION.

BEING come to his spiritual Director, he is to kneel on his right Side, if it may be, with his Face towards the Side or Back of his Seat; and, having made the Sign of the Cross, ask his Blessing, saying, *Benedicite*; or, *Pray give me your Blessing*; then begin the *Confiteor* in *English* or *Latin*, till he comes to those Words: *Mea maxima culpa: Through my most grievous Fault*; and so, without any other Preamble, make his Confession thus:
Since

Since my last Confession, which was a Week, Fortnight, or a Month ago, I accuse myself, that ----- And, having sincerely and briefly declared all he can remember, he may conclude thus: *For these, and all my other Sins and Imperfections, which I cannot call to mind, I am heartily sorry, purpose Amendment, and humbly beg Pardon of God, Penance and Absolution of you, my Ghostly Father.* Then humbly bowing down, go on with the rest of the Confiteor: *Ideo precor B. Mariam semper Virginem: Therefore I beseech the Blessed Virgin Mary, &c.*

Having thus finish'd what belongs to his Part, let him attentively give Ear to the Advice of his Director, and, when he gives Absolution, endeavour to humble his Heart with all possible Sorrow and Contrition.

After CONFESSION.

Q. *WHAT is to be done by the Penitent, when he comes from Confession?*

A. He ought to retire a-while, and *First*, In hearty Prayer give God Thanks for the Benefit received in this Sacrament. *Secondly*, Renew his good Purposes and Resolutions,

Resolutions, and reflect on the great Obligation he is under, of avoiding all the Sins he has confess'd, and, in particular, consider again what it is he is to do for the Amendment of all his Failings, but especially those he apprehends most dangerous, and *finds* himself most subject to; for if a Person, as soon as he has done his Confession, thinks no more of his Sins, of the Danger he is in of relapsing, and of the *Means* he is to use for the avoiding them, I think such a one does his Work by halves, and will very likely soon find it undone again. And therefore, *Thirdly*, He ought to humble himself in the Presence of God, beg Grace and Strength from above, whereby he may be enabled to do his Duty, flee all Occasions, and resist all Temptations to Evil, and own his own Weakness, that he has nothing in himself to trust to; then offer himself to the Divine Protection, and not depart, till he has begg'd Pardon for all the Defects in his present or past Confessions, to be supplied through the infinite Merits of Christ.

Q. Then you don't approve of those, who, as soon as they come from Confession, run immediately to their other Affairs, or engage in unnecessary Talking, &c.

A. There

48 *Prayers after* CONFESSIO*N.*

A. There may be extraordinary Accidents or Circumstances, which may excuse some in doing thus; but, if there be any that do it willingly, and by choice, besides the great Indecency, I look on them as failing in all those Points of their Duty now mention'd, and, as they expect God's Grace for the Amendment of their Sins, are bound to begin a better Method.

Q. *What Prayers are proper after Confession?*

A. Such as you find in your ordinary Prayer-Books for that Time. I'll set down some of them.

PRAYERS *after* CONFESSIO*N.*

I RETURN thee, O loving Father, all the Thanks I am able, for that thou hast admitted me to this Sacrament, and, letting thy Mercy take Place of thy Justice, hast cast all my Sins out of thy Sight: Give me now thy Grace, O Lord, that, by a sincere and perfect Contrition, my Repentance may be like that of *David* and *Peter*; that, my Offences being now remitted, I may hereafter continue faithful in thy Service. But this must be the Work of thy Divine Assistance; for, without thee, my Soul
will

Prayers after CONFESSIO*N.* 49

will remain barren, hard and dry, like Earth without Water. I am truly sensible of my own Weakness, and being destitute of all that is good, or can any ways be acceptable to thee, the only Comfort and Confidence I have, is to lift up my Eyes to my Redeemer, and offer to thee, my God, his Tears and Sufferings, that thy Justice being satisfied with this Oblation, thou may'st open to me the Gates of Mercy, and receive me into thy Grace. Look on me with thy Eyes of Pity, and have Compassion on my Miseries, O meek and merciful Lord; strike this my hard and stony Heart, that I may break forth into a Fountain of healing Waters, the Waters of true Contrition, with which my Soul may be cleansed and purified. Perfect the Work thou hast begun in me, for I am thy Creature; and grant the Confession I have made, may find Acceptance in thy Sight, and that whatever is wanting in it, through my Weakness, may be supplied by thy Goodness and Mercy. Thy Mercy I implore, and by it beg Pardon for all my Sins, here firmly purposing, in thy Presence, to avoid all that may be displeasing to thee, and with all Diligence to apply myself to the Practice
C of

30 *Prayers after CONFESSION.*

of Virtue; and I hope thou wilt not deny me thy Assistance, O Lord, since thou hast promised never to forsake those that trust in thee: Permit my Heart to be no more seiz'd, and blindly carried away with the Follies of this Life: Permit me no more to experience my own Weakness in my wonted' Relapses; 'tis high Time I should be now converted from my evil Ways, forsake my Errors, amend my Failings, since hitherto so many Days and Years have gone away in good Purposes, but with very little Improvement of my Soul. Command therefore, O Sovereign Lord, this my rebellious Heart, and force it to a Compliance with thy Law; break all my Passions, rule my Affections, direct my Desires, strengthen all my good Endeavours, and give Ear now to this thy unworthy Servant; let not my Wickedness make thee forget thy Goodness; for tho' my Sins call for Justice, yet thou hast still Mercy whereby thou canst save, and once more receive me into thy Grace, my God, my Lord, and all my Hope, who livest and reignest for ever and ever.

O God of Mercy and Pity, having now, through thy gracious Goodness, disburthen'd my Conscience of the Guilt wherewith

Prayers after CONFESSIO*N.* 51

with it was oppress'd, and, in the humblest Manner I was able, discover'd all the Sins I could think of, to thy Minister, my Ghostly Father; I most humbly beseech thee to accept this Confession, and forgive me all my Trespases, as well those I have forgot, as those I have remember'd.

Grant me Grace, O Lord, to live more carefully and diligently hereafter, and to abstain from other Follies, which I utterly detest, firmly purposing, through thy Grace, never any more to offend in them; especially, O my most merciful and bountiful Saviour, give me Grace to withstand those Temptations with which I am most infested, and to avoid all the Occasions of offending thee for the future.

The just Man falls seven Times a Day; how much Reason then have I to be jealous of myself, O Lord! I fear that I shall not be true to my Resolutions, having, through my own Frailty and vicious Customs, encreased the Weakness and Blindness in which I was born; yet, Lord, I hope through thy Grace, and firmly purpose, by thy merciful Favour, never to consent to any mortal Sin, from which I humbly beg thee to preserve me whilst I live: And as for my venial Sins and Imperfections, I resolve to strive against them,

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and trust in thy Goodness, I shall at length amend them. For this end, grant me thy Grace, sweet Jesus, to be exact in examining my Conscience every Night, as I am directed, and every Morning happily to begin the Day, by offering thee the first Fruits of all my Actions, that the rest of it may ever be employed to thy Glory.

As for the Penance enjoyn'd me, I humbly beg thy Assistance for the remembering and performing it, as I ought; and that I never forget my Resolutions, or lay aside my Endeavours of changing my Life, till I become a true Penitent, and put on the new Man; that so, through the Merits of thy blessed Passion, I may here obtain full Forgiveness of my Sins, and hereafter Life everlasting. Grant this, O my Lord and Saviour Jesus Christ, who with God the Father, and the Holy Ghost, livest and reignest World without End. *Amen.*

Q. Is there any thing more belongs to this Part of the Sacrament?

A. Nothing: And yet, since Confession is in order to Amendment of Life, I cannot but again advise the Penitent, before he concludes, to make a short Reflection on the Sins he has confess'd, and of the *Means*, by which he is to endeavour an effectual Amendment. And therefore, if he has
accused

Prayers after CONFESSIO*N.* 53

accused himself of *Neglect in saying his Prayers*, will this be to any Purpose, if, when he goes next to Prayers, he takes no more Care than formerly? If he has accused himself of offending in Words, by *lying, swearing, detracting*, or other *indecent Discourse*, must not he, when he comes next into Company think something of his Failing, to which he has been subject, and strive to forbear, by having a stricter Watch on himself; and, if he does not this, what are become of all his Purposes of Amendment? And if *Company, ill Books, Play, or Games*, have been the Occasion of his offending, what will his Confession and Resolutions avail? If afterwards he takes no Care to forsake these, and cast them off: Is it not evident his Repentance was not sincere; and that, however he has confess'd, yet his Sin still lies at his Door? This Review and Consideration of the Care to be taken to amend the Sins he has confess'd, is necessary for the Penitent to make every Day, and ought to be a Part of the Examination of Conscience every Night; and I think there can be no better Way of knowing the Sincerity and Validity of his Confessions, than by thus enquiring, *What Care he takes for not falling into the like Evils again.* For,

if he discovers in himself but very little, or none of this Diligence, he may, with Reason, fear his Confessions have not been so well made as they should be. It may not indeed be always in his Power to *amend*; but there can be no Excuse for him, if he does not, at least, *desire, endeavour, and use Means* in order to it.

Q. What is your Opinion then of such as have any Habitual Vice, or Sin of Custom, of which they accuse themselves as often as they go to Confession? Are their former Confessions invalid, because they often fall into the same Sin again?

A. If such Persons, after Confession, use proper Means, and sincerely endeavour, according to the Direction of a prudent Confessor, to master such vicious Customs, and avoid the Sins to which they are subject, and are truly concern'd and afflicted to see themselves so frail; it is to be hoped their Confessions may be good and valid. But if those, who are subject to any vicious Custom, as of *swearing, cursing, drinking*, or whatever else is thus abominable, go to Confession, and there acknowledging their Crimes, pretend to be sorry, and to resolve upon Amendment; and, after their going from Confession, take no Care to amend, nor use any Means proper
for

for the overcoming their vicious Habits: Such as these, I think, have Reason to judge their Confessions to be invalid, their Repentance to be false, and had much better not go to Confession, than go thus ill prepar'd, and abuse this Sacrament and the Goodness of God. And, if they blindly deceive themselves, and go often to Confession thus indisposed, still repeating the same mortal Sins over again, without taking due Care and Pains for their Amendment, they ought to be sent away without Absolution, never to be admitted to it, till, upon sufficient Trial, they give evident Proof of *sincere Desire* and *Endeavours* of changing their Lives; and, till this has been manifested in two or three Confessions, it may be very proper not to allow them to go to the Holy Communion. All this is to be understood of the Habit of *mortal Sin*.

Q. Now you are on this Subject, what say you of that other more tender sort of Christians, who, desirous to do their Duty, upon any Oversight, Failing, or Imperfection, presently fall into a Displeasure, are disquieted, vexed, and peevishly angry with themselves, even to a sort of Dejection, so that they seem ready to conclude all their Endeavours to be to no purpose.

A. 'Tis most certain they want Patience and Meekness towards themselves, and the Root of this Disquiet has generally something of Pride and Self-love, in it, which makes them troubled to see themselves imperfect. Let these therefore be heartily sorry for all the Faults they commit; let them take Pains to amend them: But this is to be done, not in the Spirit of Choler, but of Meekness; for such a Repentance is the most acceptable and efficacious: And, if they see they amend not so fast as they desire, let them hence take Occasion to humble themselves the more, and resolve to wait and go on with their good Endeavours, till God shall give a Blessing. Read *St. Francis Sales* on this Subject, *Introd. Part III. c. 9. Of Meekness towards ourselves.*

Q. One Thing more I have to ask about this Part of the Sacrament: What if a Person, after due Examination, cannot call to mind some of his Sins, or should forget them, while he is at Confession, are these likewise forgiven by the Sacrament of Penance?

A. It is not at all to be doubted; for, since he would willingly have confessed them, if he had remember'd them, and went to Confession with a hearty Sorrow
for

for all his Offences, 'tis not to be question'd but God, who knows the Sincerity of his Heart; will accept of his good Desires, and give him a full Discharge. And now for the third Part of this Sacrament.

C H A P. IV.

Of the Third Part of the SACRAMENT of PENANCE, viz. SATISFACTION.

Q. *WHAT mean you by Satisfaction?*

A. Nothing but the performing the Penance enjoyn'd the Penitent by the Confessor, which, through the Merits and Passion of Christ, may be accepted by God, in order to satisfy for the Injury offer'd to him in every Sin he has committed.

Q. *How is this Penance to be perform'd?*

A. In the Spirit of true Humility and Repentance, and with the best Devotion he is able. And therefore, if there be any that carelessly huddle over their Penance, or perform it coldly, or any ways neglect or make light of it, I think they are much to blame, understand but little of the true State of a Penitent, and the Mercy received from God in the Forgiveness of
 C 5 their

their Sins; and can in Reason expect but very little Assistance from Heaven, for the Prevention of future Relapses. And what a Judgment ought they to make of themselves and their *Confession*, who, before they have finish'd this last Part of it, fall into their wonted Coldness and wilful Neglects, and are no sooner come away from owning their past Faults, but they make Matter for a new Confession.

Q. Ought a Penitent to perform any other Penance, besides that which is enjoyn'd him at Confession?

*A. The Penalties enjoyn'd in Confession are generally much inferior to the Sins; and therefore, when a Man has duly finished that, he has still Reason to fear there is more Punishment due from the Divine Justice to the Offences he has committed: For this Reason the *Life of a good Christian*, according to the Council of Trent, ought to be a perpetual Penance.*

And as he daily preserves and renews the Detestation of all Sin in his Heart, so he often imposes on himself some Penance, either in the Recital of some Prayers, giving Alms, Abstinence as to *Eating, Talking, Seeing, Diversion, &c.* for the making Satisfaction for the Injuries done to God, which is the Spirit of Penance.

Penance. And he is carefully to make use of all the Evils that befall him for the same, and accepting willingly, and offering up, with the same Spirit of Penance, all the Inconveniences of Life, the Distempers of Body, Troubles of Mind, Disgusts, Losses, Necessities, Afflictions either publick or private, and especially all the Pains and Hardships he is forc'd to suffer, in the State wherein God has placed him. For these being as so many Penances, which God sends and appoints for his Punishment, there can be no doubt, but the bearing them with Patience is the most acceptable Satisfaction that can be made to the Divine Justice.

Now this Method, as it is proper for all Christians, so it seems most necessary for all such as have an ill Habit or Custom of falling into any sort of Sin; for, if they in earnest desire to master this ill Custom, they can have no more effectual Means, than to add to their good Purposes and Endeavours certain Penalties to be undergone, for every Time they fall into the Crime they design to amend. And therefore, if for every Offence were appointed a quarter of an Hour's reading a good Book, or praying; or giving some Alms, or some Self-denial, which every
one

one may find proper in their own Circumstances, it might be hoped this might, by degrees, awaken their Care, make them more watchful over their Words and Actions, and restrain them at length from offending. For, since Almighty God often makes use of this Way, and by his Scourges awakens Sinners, and frights them from their Evil, it cannot be amiss for Penitents to follow the same Method, and hope for some good Effect of these their Endeavours. At least, this their Diligence will give Assurance to their Ghostly Father, that however they may not be yet thoroughly reclaimed, yet that they truly desire it; whilst thus punishing Sin in themselves, they professedly declare War against it, and cannot seem unworthy of Absolution. And who can doubt, but they, who strive thus to be good, tho' they may for a Time find it difficult to master their perverse Inclinations, will at length be favour'd with Succours from above, and, by the Help of Divine Grace, be Proof against all the Assaults of the Enemy, and be much securer for the Pains it has cost them to come to that State.

Thus have I, in short, laid down the principal Duties of those who desire to come truly prepar'd to the Sacrament of Penance;

Penance; and I hope as many as make use of these Directions, will find the Benefit of it in the full Remission of all their Sins.

A Method of Examination of CONSCIENCE, for such as confess often according to the threefold Duty we owe: First, To God. Secondly, To our Neighbour. Thirdly, To ourselves.

I. *In RELATION to GOD.*

First, **H**AVE you, through your own Fault, omitted your Morning or Evening Prayers, or neglected to make your daily Examination of Conscience? Have you pray'd negligently, and with wilful Distractions?

Secondly, Have you well spent your Time, especially on *Sundays* and *Holidays*, not in lazy lying a Bed; or any sort of idle Entertainments, but in reading, praying, or other pious Exercises; and taken Care, that those under your Charge have done the like, and not wanted any Instructions necessary for their Condition, nor Time for Prayer, or to prepare for the Sacrament?

Thirdly, Have you spoke reverently of God and all Holy Things? Have you
not

not taken his Name in vain, nor told Untruths.

Fourthly, Have you omitted your Duty for human Respects, Interest, Compli-
ance, &c.

Fifthly, Have you been zealous for God's Honour, for Justice, Virtue and Truth, and reprove such as do other-
wise?

Sixthly, Have you resign'd your Will to God in Troubles, Necessities, Sick-
ness, &c.

Seventhly, Have you faithfully resisted all Thoughts of Infidelity, Distrust, &c?

II. *In* RELATION *to* your NEIGH- BOUR.

First, Have you disobey'd your Superi-
ors, murmur'd against their Commands,
or spoke contemptibly of them?

Secondly, Have you been troubled,
peevish and impatient, when told of your
Faults, and corrected by them? Or have
you scorn'd their good Advice, and cen-
sur'd their Proceedings?

Thirdly, Have you offended any by
injurious or threatening Words?

Fourthly, Or lessen'd their Reputation
by any sort of Detraction; and whether
in any Matter of Concern?

Fifthly,

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Fifthly, Or spread any Reports, whether true or false, that expose your Neighbour to Contempt, or make him undervalued?

Sixthly, Have you, by carrying Stories backward and forward, caused Discord and Misunderstanding betwixt Neighbours?

Seventhly, Have you been froward or peevish towards any, in Carriage, Speech or Conversation?

Eighthly, Or taken Pleasure to anger and mortify them, and provoke them to swear, curse, or any ways offend God?

Ninthly, Have you scorn'd or reproach'd them for their corporal or spiritual Imperfections?

Tenthly, Have you been excessive in reprehending others under your Care; or have you been wanting in giving just Re-proof?

Eleventhly, Have you had Charity to bear with their Oversights and Imperfections, and given them good Counsel?

Twelfthly, Have you been solicitous for all under your Charge, and duly provided both for Soul and Body?

III. *In RELATION to yourself.*

First, Have you been over-eager in following your own Will, in defending your

your own Opinion in Things indifferent, dangerous or scandalous?

Secondly, Have you taken Pleasure in hearing yourself praised, or given way to Thoughts of Vanity?

Thirdly, Have you indulged yourself in overmuch Ease, or any ways yielded to Sensuality?

Fourthly, Has your Conversation been edifying and moderate? Or have you been froward, proud, or troublesome to others?

Fifthly, Have you spent over-much Time in Play, useless Employments, and thereby omitted, or put off your Devotions to unreasonable Times?

If such as confess often, fall into any of the more grievous Sins not here mention'd, their own Memory will easily suggest them; since 'tis impossible for a Soul that is tender, to forget any such mortal Offence, which must of necessity afflict her, and be as a Weight upon her. And therefore it may not be necessary for them to turn over long Tables of Sins, which are chiefly intended for general Confessions.



An Examination upon the TEN COMMANDMENTS, proper for a GENERAL CONFESSION.

COMMANDMENT I.

*The first COMMANDMENT is broken,
First, By SINS against FAITH: As*

*First, T*O be ignorant of the principal Mysteries of Christianity; of the Creed, Commandments of God, and the Church or Sacraments.

Secondly, Wilfully to doubt, or obstinately to err in any Point of Faith.

Thirdly, To have delayed in embracing the true Faith, for human Respects, Interest, Fear, &c.

Fourthly, To favour Hereticks, or wicked Men, in supporting and approving what they do.

Fifthly, To read their Books either with Pleasure or Danger.

Sixthly, With Curiosity to examine divine Mysteries and Secrets of Providence by pure human Reason.

Seventhly, To condemn or deride holy Things.

Eighthly, To abuse the Words of holy Scripture, by applying them to wicked
or

or prophane Senses, making them serve for Jest, or other ill Uses.

Ninthly, To desire to know Things to come, which belongs to God only, or Things past or present, which are hid from us; and, for this End, to employ unlawful Means, as *Magicians*, *Fortune-tellers*, or other superstitious Inventions.

Tenthly, To give Credit to Dreams, make superstitious Observations; to employ Prayers or sacred Names to ill Uses; to use Charms, &c.

Secondly, *By SINS against HOPE.*

First, By distrusting in the Mercies of God, and despairing of Pardon.

Secondly, By presuming on God's Goodness without any Concern of Amendment.

Thirdly, By deferring one's Conversion or Repentance till the End of Life.

Fourthly, By exposing one's self to any Danger of offending God, either by Company, Reading, or other Ways, which is called tempting God.

Fifthly, By exposing one's self, without Necessity, to some corporal Danger, as of Sicknes, Wounds, or Death.

Sixthly, By neglecting the Remedies God has appointed in these Dangers, as
of

of Physick for the Body, Prayer and Sacraments for the Soul.

Thirdly, *By SINS against CHARITY:*
As

First, By not loving God above all Things, but rather chusing wilfully to offend him, than to suffer some Loss as to Honour, Riches, &c.

Secondly, By preferring the Love of Men before the Love of GOD; as to offend GOD for fear of displeasing Men, or of being jeer'd or slighted.

Thirdly, By omitting a Duty for Shame, or other temporal Respect.

Fourthly, By thinking seldom of God; by being ashamed to speak of him; by not hearkening to his Inspirations, forgetting his Benefits, neglecting to give him Thanks.

Fourthly, *By SINS against the VIRTUE*
of RELIGION: As

First, By not adoring or praying to him, or doing it very seldom.

Secondly, By praying without Attention, and by wilful Distractions.

Thirdly, By being wanting in our Respect to God in Time of Prayer; by talking in holy Places, and being there
without

without due Modesty and Gravity, either in Looks, Words, or Actions.

Fifthly, *By SINS against the Care we are bound to have of our own SALVATION: As*

First, By the Love of Idleness, in chusing rather to do nothing, than to be employed in any commendable Exercise; which is a Sin that carries a Train of many others after it.

Secondly, By being solicitous in temporal Concerns, and neglecting the Means of Salvation.

Thirdly, By deferring Amendment of Life, or immediately desisting after having begun it.

Fourthly, By neglecting the Means of Salvation; as the Sacraments, Prayer, good Works, or performing them without Devotion.

The Second COMMANDMENT is broken:

First, By the ill Custom of taking God's Name in vain.

Secondly, By swearing what one knows or doubts to be false.

Thirdly, By swearing what is unjust, or prejudicial to others.

Fourthly,

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Fourthly, By swearing without Necessity, tho' the Thing be true and just.

Fifthly, By blaspheming.

Sixthly, By cursing one's self, or others; or taking Pleasure in hearing others swear or curse, or provoking them to it.

Seventhly, By not reprehending them when we may and ought.

Eighthly, By making a Vow to do what is impossible to fulfil, or to do what is evil and displeasing to God, or of doing what one never intends to do.

Ninthly, By breaking lawful Vows, or deferring to fulfil them without just Cause.

The Third COMMANDMENT is broken :

First, By doing servile Works on the Sunday, or causing others to do the like, without a considerable Necessity.

Secondly, By employing considerable Part of Holidays in temporal Affairs, as Merchants, Advocates, Sollicitors.

Thirdly, By omitting to hear Mass, or not hearing it with Attention and Reverence.

Fourthly, By prophaning Sundays and Holidays, spending them in Idleness, Gaming, Dances, Feasting, and other Recreations.

Fifthly,

Fifthly, By not sanctifying a considerable Part of these Days in Reading, Praying, and not taking Care, that those under your Charge do the like.

The Fourth COMMANDMENT is broken :

First, By Children not giving due Respect to their Parents, or by despising them, either in their Heart or Actions.

Secondly, By not loving them, but wishing their Death, or other Misfortune, and forsaking them in their Necessities.

Thirdly, By not obeying them, or not doing it readily, or by obeying them in Things unlawful.

Fourthly, By slighting their Reprehensions, and resisting their Corrections.

Fifthly, By putting them into Passion, and not taking Care to pacify them.

Sixthly, By not executing their last Will and Testament, or delaying to do it.

II. By Servants ; *First*, In disobeying their Masters.

Secondly, By falling in their Trust or Diligence that is required at their Hands.

Thirdly, By neglecting the reasonable and just Interest of their Master.

Fourthly, By letting their Master suffer in any kind, through their Sloth, Neglect, &c.

Fifthly,

the TEN COMMANDMENTS. 71

Fifthly, By obeying them in Things unlawful, as Lying, Swearing, Stealing, &c.

III. By Parents not performing their Duty to their Children: *First*, In not loving them, and supplying them in their corporal Necessities.

Secondly, In not being careful of their Salvation.

Thirdly, In not correcting them when they stand in need; flattering them in their Passions, or indulging them in their evil Inclinations.

Fourthly, In being too severe to them.

Fifthly, In not giving them good Example.

Sixthly, In forcing them to the Choice of their State of Life.

IV. By Masters; *First*, In not having due Care of their Servants, as to their Life and Conversation.

Secondly, In not being watchful over them, to reprehend their Faults, make them say their Prayers, go to Mass on Sundays and Holidays, frequent the Sacraments.

Thirdly, In commanding them to do some Evil.

Fourthly, In treating them too rudely and injuriously.

Fifthly, In not duly paying their Wages.

The

The Fifth COMMANDMENT is broken :

First, By Anger, Quarrelling, Threatening, by injurious or reproachful Words or Actions against any Neighbour.

Secondly, By Revenge, or deliberate Thoughts or Desires of Revenge.

Thirdly, By Provoking, Striking, Challenging, Wounding, or being the Cause of another's Death.

Fourthly, By keeping Ill-will, bearing Malice, refusing to salute, or speak to any Neighbour out of Hatred or Averſion, or refusing to be reconcil'd.

The Sixth COMMANDMENT is broken :

I. By the *Hearing*. *First*, In willingly giving Ear to immodest Words, Discourses, Songs. *Secondly*, By taking Pleasure therein. *Thirdly*, By not hindering or discouraging them, when he may. *Fourthly*, By not avoiding the Company of those that speak them.

II. By the *Sight*. *First*, In looking on immodest Objects, as on Nakedness, dishonest Pictures, Figures, &c. *Secondly*, In reading dishonest Books, in keeping them, lending them to others, or neglecting to suppress them when he may.

III.

III. By the *Tongue*. *First*, In speaking immodest Words, or such as, bearing a double Sense, are apt to create impure Thoughts in others. *Secondly*, By relating wanton Stories, or wicked Actions, of himself or others. *Thirdly*, By singing unchast Songs, or reciting immodest Verses. *Fourthly*, By soliciting others to any sort of Impurity.

IV. By the *Touch*, in using indecent Actions, or touching himself or others immodestly.

V. By *Thoughts*. *First*, By willingly, and with delight, entertaining impure Thoughts. *Secondly*, Desiring to commit the Sins thought on. *Thirdly*, In resolving to commit them.

VI. By *immodest Actions*. *First*, In occasioning Pollution in himself or others. *Secondly*, In committing the Sin of Dishonesty, and whether effected by soliciting, seducing with Promises, or Forcing; and whether it be Fornication, Adultery, or Incest. *Thirdly*, In Sins against Nature.

The Seventh COMMANDMENT is broken:

First, By taking another's Goods, and in what Value. *Secondly*, By retaining what he knows belongs to another. *Thirdly*, By denying his Debts or wilfully delaying

the Payment, to the Prejudice of his Neighbour. *Fourthly*, By making unjust Bargains or Contracts; and in this every Trade and Profession ought to make a strict Inquiry. *Fifthly*, By causing any Damage to his Neighbour. *Sixthly*, By putting off false and not current Money. *Seventhly*, By desiring another's Goods. *Eighthly*, Not giving Alms when Necessity requires. *Ninthly*, Not paying Tithes. *Tenthly*, By Simony.

The Eighth COMMANDMENT is broken:

First, By witnessing what is false, or defending a false Accusation, as in Lawyers and Solicitors; or condemning the Innocent; or discharging the Guilty, as Judges, Arbitrators. *Secondly*, By Detraction, either in laying something false to another's Charge, or reporting for Truth what is only doubtful; or revealing something yet secret and unknown, though true, in Prejudice of some third Person, with a Declaration, whether it is done out of Lightness and Indiscretion, or out of Ill-will; and whether in presence of many Persons, and whether in a Matter of great Concern. *Thirdly*, By Lying; which is speaking a thing which we judge to be otherwise than we say: Whether
one

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one has a Custom of it, or does it to the considerable Prejudice of others. *Fourthly*, By Hypocrisy, which is a Lye in Action.

*The Ninth and Tenth COMMANDMENTS
are broken:*

By all unlawful and wilful Desires, in regard of Impurity and Theft, which are already set down in the Sixth and Seventh Commandments.

The PRECEPTS of the CHURCH.

I. **T**O keep certain appointed Days holy, with the Obligation of hearing Mass, and resting from servile Works.

II. To observe the commanded Days of Fast and Abstinence.

III. To confess to your Pastor at least once a Year.

IV. To receive the Blessed Sacrament at *Easter*, or thereabout.

V. To pay Tithes to your Pastor.

The Examination, in regard of these Precepts, is very easy, and therefore we proceed.

Of the Seven DEADLY SINS.

The SINS of PRIDE are,

First, **I**N taking Pleasure in thinking too well of one's self, and valuing himself above Desert.

Secondly, In publishing what he esteems good in himself that he may be esteem'd.

Thirdly, In Arrogance, by attributing to himself the Goods he has not.

Fourthly, In Presumption and Ambition, by confiding too much in his own Strength, conceiting himself capable of Things above him, and rashly seeking them.

Fifthly, In Contempt of others, by reason of the good Opinion one has of himself; and when one shews this Contempt by Words or Actions, and by being severe and exacting on Inferiors.

Sixthly, In want of Submission to Superiors, by disobeying them, blaming their Conduct, or murmuring against them.

Seventhly, In not acknowledging his Faults; or when confessing the Fact, one maintains he has done well, or at least alleges false Excuses, and unjust Reasons.

Eighthly,

Of the Seven DEADLY SINS. 77

Eighthly, In Contempt of Admonitions and Corrections.

Ninthly, In Obstinacy in one's own Opinion.

Tenthly, In Discord.

Eleventhly, In Hypocrisy.

Twelfthly, In Curiosity, which inclines us to know Things prejudicial to our Salvation.

Thirteenthly, In Ingratitude.

The Sins of *Covetousness*, *Luxury*, and *Sloth*, have been examin'd above in the First, Sixth and Seventh Commandments.

The SINS of GLUTTONY are,

In Eating or Drinking to Excess, as far as they are prejudicial either to our Health or our Reason, or any way scandalous or of ill Example?

The SINS of ENVY are,

First, Trouble at the good Success of one's Neighbour; or when one endeavours to do him a Diskindness, or speak often against him, to diminish the Esteem others have of him, or creating in them an ill Opinion of him.

Secondly, When one rejoices at his Neighbour's Harm.

The SINS of ANGER are,

First, Not to endure any thing contrary to our Inclinations.

Secondly, To suffer one's self to be carried away by the Motions of Wrath, against those that give us any Trouble.

Thirdly, To proceed to Quarrels, injurious Language, Oaths, Curses, Threats; to Revenge, or the Desire and Wishing for it.

Fourthly, Not to pardon Injuries, or be reconcil'd to Enemies, or with such of our Neighbours, with whom one has had some Misunderstanding or Falling out.

The EXAMINATION of SINS, which One commits in the Person of Another.

First, **I**N doing an evil Action, or what is esteem'd to be so, in the Presence of others; and more especially, if it be done with a Design to stir up others to Sin.

Secondly, By compelling them to Evil, by some Force.

Thirdly, In giving Aid or Assistance towards a wicked Action, by Money or otherwise.

Fourthly,

Fourthly, In harbouring or concealing bad People, that they be not discover'd or punish'd.

Fifthly, In sharing in any Evil, whether in the Action or Profit arising.

Sixthly, In not hindering Evil, when one may.

Seventhly, By teaching one Evil, which he knew not before.

Eighthly, By commanding, counselling, soliciting, threatening, or other ways provoking another to Ill.

Ninthly, By approving evil Actions, and praising them who do them.

Tenthly, By bragging of Sins he has committed, or of such as he never did.

Eleventhly, By slighting the good Deeds of others, or any ways exposing them to Scoffing or Scorn.

Twelfthly, By sowing Discord amongst others, either by false or true Reports, and by endeavouring to keep up a Misunderstanding amongst them.

Thirteenthly, By not instructing those under one's Care; not reprehending or chastising them, when Necessity requires; but permitting them to live as they please.

Fourteenthly, By not giving fraternal Correction, and charitable Admonitions for the preventing of Evil.

There are, besides these, particular Sins belonging to every State, Trade, Profession, Calling, upon which every one ought to call himself to an Account, and see how far he has been wanting in any Part of his Duty.

This Examination of Conscience may be very proper for these pious Christians, who, following the Advice of St. Francis Sales, once every Year take a general Review of the Estate of their Souls, of their Passions, Affections, Inclinations, Habits, so to see, whether they advance or go back in the Way of Virtue; and, after having repair'd all the Defects of the Year past, by a general Repentance and Confession, enter upon their Duty again with new Vigor and Spirit, which is a very commendable Practice.






INSTRUCTIONS FOR COMMUNION.

CHAP. I.

*Of some GENERAL PREPARATIONS
before RECEIVING.*

Q.  *HEN a Person has by a good Confession obtained Pardon of his Sins, is he upon this duly prepar'd to go forthwith to the Holy Communion?*

A. There may be Circumstances in which this may be allow'd; but it ought not to be done by those who have Opportunity and Liberty of doing otherwise. And therefore, I must needs say, I can-

not but greatly disapprove of those, who make it their general Practice of running from the Confession Seat to the Communion Table, without taking Time to make any particular Preparation for this latter and greater Duty.

Q. What may be your Reason for disallowing this Practice?

A. I have hinted it to you already; and 'tis, because though Confession be a Preparation for receiving the Sacrament; yet there is still another Preparation necessary for those, who desire to partake of all the Fruits, that may be gathered from this Tree of Life; and such as neglect to add this Preparation to the former, I cannot but fear, are depriv'd of the better Part of this Fruit. What this Preparation is, I'll set down in the next Chapter.

Q. How long Time then do you require betwixt Confession and Communion?

A. There are some, as *Granada*, &c. who think it proper for a Penitent to go to Confession three Days before he intends to receive. And this may be very convenient for such as are subject to any *Habitual Sin*, that so, in that Time, they may make some Trial of themselves, and of their good Purposes which they make
of

of Amendment: And, believe me, those who dare not trust themselves and their good Endeavours, under the Assistance of the Divine Grace, so long, I fear will prove no extraordinary Communicants by going sooner, and seem to think not of taking much Pains in order to amend.

Q. But for others, who are subject only to ordinary Failings, what do you advise?

A. 'Tis a very good Practice, to go to Confession the Evening before, and receive next Day. The *Vigils* and *Eves* of Festivals are Penitential Days, and seem intended by the Church, as for Fasting, Humiliation and Prayer, so likewise for Repentance and Confession too; and I could wish all those, who have Convenience of doing it, would not fail of complying with this Intention of the Church, instead of putting off their Confession till the next Day of the Festival, by which they shorten their Time of preparing for Communion, and are on great Solemnities doing Works of Penance, which are design'd for Joy, Praise and Thanksgiving; and this is most certainly a perverting the Order of Things, and nothing less than a Solecism in Devotion.

Q. But

Q. But what must they do, who have not this Opportunity?

A. I could be well satisfied, if all would do it, who have the Opportunity. But the Misery is, these Days of Preparation, as *Vigils* and *Eves*, are too generally abus'd, and the Spirit of the Church is in this Point almost forgot: For, tho' they are observ'd with *Fasting*, yet this is done with so much Liberty, Variety and Ease, that it has now more of a Formality in it than of a Penitential Work. But, as for any thing else, who can see any Distinction betwixt these and any other Days of the Week? Those who have *Leisure* are seen at *Plays*, at the *Park* and their *Games*; and 'tis well, if sometimes they carry not on their Diversions so long, till the Holiday breaks in upon them. And for such, whose Business is to *Work*, *Labour*, *Serve*, or *Wait* on others, they are so much taken up on these Days, above any others, that they are generally then in a Hurry: Preparing indeed; but 'tis, that either the House, or those that command it, may appear in their *Holiday Vanity*. So that, whilst the Church piously designs these Days for Christians to prepare their Souls for the
worthy

worthy celebrating the ensuing Solemnities, her Intentions are wholly perverted. There's a *clean House*, forsooth, *vain Dresses*, and *Variety of Dishes* to be had on *Holidays*, and 'tis in preparing of these the *Eves* are taken up: Nay toiling till Midnight often will not do, but they must borrow a Piece of the Holiday too.

Q. And is not this the Reason why so many Servants are so ignorant, and defective in their Christian Duties, in going to the Sacraments in due time and manner as they ought.

A. This is something from our Purpose at present; but however, in a word, I think it is, and it were to be wish'd, that Masters and Mistresses of all Families would duly consider it, and not let their *unnecessary Affairs*, however colour'd with the fair Pretexts of *Decency* and *Order*, take place of *greater Duties*; and, on Days appointed for this End, rather see, that their Servants take some Care for their Souls, than be wholly employ'd in preparing Houses, Dishes and Dresses. But let them look to this, as they are to answer it at the Last Day; for I cannot but think it will be severely charged upon them, if they
don't

don't allow their Servants convenient Time for well-preparing for the Sacraments, and likewise see them do it: But I return to your former Question, and my Advice is.

That such as cannot possibly go over-night to Confession should go as early as they can next Morning, so that they may have some considerable Time wherein they may wholly employ their Thoughts in preparing for Communion, and not make one Work of both.

Q. What think you of those, who having but little Leisure, are altogether taken up in the Time betwixt Confession and Communion, in saying their Penance.

A. For such as go over-night to Confession, they do well to perform their Penance that Evening. But for those who are straitened in Time, I think, after Confession, they should wholly turn their Thoughts in disposing their Soul for Receiving, and let their Penance stay till afterwards, though not to put it off long, or neglect it: For it seems very improper to go saying the *Penitential Psalms, &c.* to the Communion Table, which requires a more peculiar sort of Devotion, to prepare for that Divine Banquet.

Q. What

Q. What is your Opinion of those, who, for the most part of the Time betwixt Confession and Receiving, are with great Fears and Sollicitude considering whether they have not omitted some Things in Confession, and are disturb'd with Difficulties and Scruples about this Point; so that tho' they regularly apply themselves to prepare for Communion, yet this ever runs in their Mind, and in this kind of Disquiet go to receive.

*A. They stand in need of a discreet Director, to deliver them from this mischievous Indiscretion: For though the Care and Concern for making an entire Confession be a great Duty, when one is preparing for the Sacrament of Penance; yet when he is come from Confession, and is now preparing for the Communion, then that same Care and Concern is generally nothing better than a Temptation and the voluntary admitting such solicitous Thoughts, under the Colour of *Fearing to go unprepar'd*, is a Deceit of the Enemy, and the most certain Way of doing what he pretends to fear; that is, under the Notion of Preparing, to go most certainly in some manner, *Unprepar'd*.*

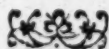
*Q. But if, after he has done his Confession, there comes into his Mind any Mor-
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tal Sin, which till then he had forgot, ought not he to return to his Director, and confess it, before he receives?

A. In this Case indeed he is bound to do so: But there's a Difference between one, to whom this happens by Accident, and the other you spoke of before, who is of that anxious Temper, that he has never done confessing, who is afraid of every Fancy, and is in that Disturbance, that he can't tell but every flying Thought is a Mortal Sin. Such an one as this ought to be restrained from going again to Confession upon every Fright, and is to be encourag'd to rest satisfied in doing according to the Direction of his Ghostly Father; for this is certainly the best Rule he can follow; for whilst he sees himself subject to frequent and unreasonable Frights, he has Reason to suspect his own Judgment: And on whom ought he then to depend, but on his Ghostly Father, whose Office it is to direct those under his Care! And therefore, if he orders him to have little Regard to all such disquieting Thoughts, and bend all his Endeavours to go on with the Work he is about; rather than be thus ever looking back, he ought to have a Confidence, that his only Way of
doing

doing right, is to do according to Direction. And if he cannot acquiesce in this, but is still perplex'd with Fears and ever running to his Confessor, 'tis an evident Sign, that 'tis not Scruples he is sick of, but Pride, Self-Love, Obstinacy, and Self-Conceit, who, in a Case wherein he evidently stands in need of Direction, cannot yet submit to be directed, but is more ready to hearken to his own *Fears* than the Judgment of his Pastor; and so goes even to the Sacrament with a certain Disquiet of Mind, which requires the greatest Serenity and Peace.

Q. I understand you very well; and it seems but very reasonable, when one is going about so great a Work, as is the receiving the Blessed Sacrament, he should not then be saying his Penance, or disturbing himself unreasonably about Confession, but turn all his Thoughts and Endeavours to prepare his Soul, and fit it for the worthy receiving so Divine a Guest. But now tell me what that Preparation is, and what is the Devotion proper for that Time.



C H A P. II.

Of the DEVOTION proper before RECEIVING the HOLY COMMUNION.

A. **W**HEN a Person, by a good Confession, has cleans'd his Soul from Sin, and effectually taken Care, that there be now no Danger of bringing the Author of Life into a Place of Darknes; and having farther endeavour'd by Prayer, Meditation, and other holy Exercises, to free himself from all Affection to Venial Sin; and that his Heart be not moved with any Sort of Passions or Affections, which may hinder him in his Application to Jesus Christ; because though these Defects render him not altogether unworthy, yet they considerably diminish the Fruits of the Holy Communion, and cause many ill Effects and Indispositions, very prejudicial to the Soul; when a Person, I say, has us'd his best Endeavours to go thus far, he ought then to apply himself to such Devotions, as seem more nearly to dispose the Soul for the Holy Communion.

First, he is to propose to himself the right End, for which he is to Communicate;

cate; and this ought to be the same for which Christ instituted the Communion, viz. *That Christ may abide in us, and we in him*; that so, by receiving the Blessed Sacrament, he may receive the Spirit of Christ and be transform'd into him, that is, live as he lived, with the same Charity, Humility, Patience, Obedience, Poverty of Spirit, &c. that being thus dead to Sin, the Life of Christ may be truly manifest in him.

To this General Intention he may add some particular End, as to obtain Grace for the mastering such a Failing, resisting such Temptations, advancing in such a Virtue, in Thanksgiving for such Blessings, &c. and never omitting, as often as he approaches to this holy Sacrament, to renew the Memory of Christ's Passion, and give him Thanks for the inestimable Benefit of our Redemption.

Q. When he has thus propos'd to himself the End for which he is to Communicate, what is he to do next?

A. He ought then to think of putting his Soul into such a State, as may render it a becoming and most acceptable Habitation to his Redeemer, whom he intends to receive: For tho' his Soul be so far prepar'd by Confession, as to be purify'd
from

from the Filth of Sin, yet it ought still to be *adorn'd* and *set forth*, to make this Preparation compleat: As, when a Palace is making ready for a Prince, 'tis not sufficient to cleanse it from all that is foul and unbecoming; but there is still, besides this, a Necessity of Royal Furniture, and such Ornaments as are suitable to the Personage that is to be receiv'd in it. Thus, when a Soul is preparing to become a Palace for the King of Heaven, it has all its Filth indeed cast out by Contrition and a good Confession; but where is still the Royal Furniture, the Ornament that become this Abode of the Divine Majesty?

Q. *'Tis true, this is very necessary; but what are these Ornaments?*

A. You may be sure they must be spiritual ones, and such as are most acceptable to God; and since he has above all Things recommended to us, That we *Believe in him*, that we *put our Trust in him*, and *Love him above all Things*; it seems very necessary, that, before a Person goes to the Communion, he should, for some Time, exercise himself in these Virtues, that so, when our Lord comes into his Soul, he may find it quicken'd by *Faith*, rais'd up by *Hope*, and enflam'd with

with *Charity*; for these certainly are the Ornaments, this the Furniture most proper for a Soul, that desires for to give a grateful Entertainment to her Lord. To these may be added Acts of other Virtues, as of *Humility, Fear, Thanksgiving, &c.* which will likewise help to adorn, and be as Incense to perfume the House, wherein this heavenly Guest is to be lodg'd. I'll here set you down a Form, according to the most approved Authors, in which these Virtues may be practis'd, to help you, in order to prepare your Soul for the Communion, which you may use according to your Devotion and Leisure, not running them over in haste, or as saying a Task, but with all the Attention and Recollection of your Soul, desiring you ever to remember, that the Sacraments work their Effects, according to the Disposition and Preparation of the Receiver: So that it is here, as with those who go to the Sea to fetch Water, every one bring according to the Measure of the Vessel they carry with them. If you desire then Plenty of Grace, see you carry your Heart well prepared, so large as not to be satisfied or filled with any Thing but God himself.

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Of FAITH.

MY Saviour Jesus Christ, I firmly believe Thou art really present in the Blessed Sacrament; I believe that it contains the Body and Blood, accompanied with thy Soul and Divinity; I acknowledge these Truths; I believe these Wonders; I adore thy Power, which has wrought them; I praise thy infinite Goodness, that has prepared them for me; and with *David*, I say from the bottom of my Heart, *I will praise thee, my God, with my whole Heart, and I will recount all thy admirable Works, I will rejoice in thee, and bless thy holy Name.* In this Faith, and with this Acknowledgment, I make bold to approach at present to this Adorable Banquet, where thou bestowest on me this Divine Food of thy Body and Blood, that thou may'st fill me with thy Self and thy Holy Spirit. O Jesus, grant that I may approach to Thee, with that true Sense of Reverence and Humility, as is due to thy Infinite Majesty. Who am I, my God, that thou should'st work such great Wonders for my sake? Vouchsafe, at least, that I be not altogether unworthy of them, and that

that at present I may receive Thee with a pure Heart, with a clear Conscience, and with a sincere and true Faith. Pardon me my Sins, which have render'd me most unworthy to approach to Thee. I detest them from the bottom of my Heart, because they are displeasing to Thee, my God; I here renounce them for the future, and I promise to be faithful to Thee. Go on then, my Soul, raise thyself up to go and receive thy God, and with him to receive all the Favours he has prepar'd for Thee in this Divine Sacrament.



Of H O P E.

IN Thee, sweet Jesus, I place all my Hope, because Thou alone art my Salvation, my Strength, my Refuge, and the Fountain of all my Good: And were it not for this Confidence I have in thy Merits, and in thy precious Blood, with which Thou redeemedst me, how could I presume to partake of this Banquet! Encouraged therefore by thy Goodness, behold I come to Thee, as a poor and infirm Sheep to its Pastor, as one sick to his Physician, as a condemn'd Criminal to his powerful Intercessor, that, as the true Shepherd of my Soul, Thou mayst strengthen me, heal me as my Physician, and, as my merciful Advocate, deliver me from the Sentence of Sin and Death. This Abyfs of Nothing, which I am, calls upon the Abyfs of Goodness, which Thou art: For, though my Sins are many, and very grievous; yet all these are but light, and as nothing, if compared to thy Mercy, and the infinite Ransom of thy Blood. 'Tis in this then, Lord, I put all my Trust, and I am pleased, that in me there is nothing wherein I can hope, that so I may put my whole Trust in Thee. Have pity
therefore

therefore on me, my Jesus, and save me, for thou forsakeſt none that hope in Thee.

Of CHARITY.

HOW great was the Force of thy Love, my dear Redeemer, when being to go out of this World to thy eternal Father, thou providedſt for us this Banquet enrich'd with the Sweetneſs of Heaven and Delight of Angels! 'Twas a wonderful Effect of thy Goodneſs, ſo to humble thyſelf for our Redemption as to take upon Thee the Infirmary of our Nature. And is not this too an infinite Exceſs of thy Love, to leave us thy Body and Blood for the Food and Nouriſhment of our Souls, that ſo, as thou didſt unite to thyſelf our Humanity, we might be here the Partakers of thy Divinity! For this thy infinite Love to us, I deſire to love Thee, my Jesus, who art my only Comfort in this Place of Banishment, the only Hope of my infirm Soul, and above all the Happineſs I can enjoy in this Life. I love Thee with all my Heart, with all my Soul, and with all my Strength; and I wiſh, that as every Moment is an Encrease of my Life, ſo

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it may be of the Love I have for Thee: This it is I desire with all the Affections and Powers of my Soul, that as all is due, so all may be return'd to Thee for this *Divine Food*, which is our Refreshment, Support and Strength, our Armour and Defence in all our Miseries. And that this my Love may never cease, inflame my Heart with the Fire of Heaven, and there may it ever burn, till Nature and Corruption being weakened and consumed, I may be at length transformed into Thee. Come, my Lord, make haste, release me once more from the Bonds of Sin, and prepare me for the Blessing thou art now bestowing on me.

Of DESIRE.

AS the tired Hart pants after the Fountains of Water, so does my Soul after Thee, my Saviour, my Lord, and my Jesus; it longs to come and drink of those Fountains which thy Love has opened for my Comfort and Relief. Tired therefore with my own evil Ways, I now return hungry and thirsty; I cry aloud after Thee: Have Mercy on me, O Son of God, and give me to taste of thy Banquet,

quet, that my Soul may be refreshed. O that I had the Affections of the blessed Spirits above, that my Soul might truly thirst after thee, the Fountain of Life, Fountain of Wisdom, Fountain of eternal Light, the impetuous Torrent of celestial Happiness. O that my Soul did truly hunger after Thee, the Bread of Angels, the Food of blessed Souls, that all that is within me might be delighted with the Taste of thy Sweetness. I here despise all human Comforts, that I may receive Thee, my only Good, my God and my Saviour, whom I love above all Things, whom I desire to entertain within my Breast, with the Devotion and Affection of those thy chosen Servants, who sit at thy Table of Bliss. And however I have been wanting hitherto in my Duty, and been unjust to Thee, in misplacing my Affections, I now here put a stop to this my Folly and Weakness; and 'tis my hearty Request, that for the future my Joy, my Relief, my Treasure, my Rest, may be entirely in Thee. May I never desire any thing out of Thee; may all other Things seem contemptible and nothing, without Thee, my God, my Delight, and the only Center of my Heart.

Of THANKSGIVING.

WHO am I, my God of infinite
 Goodness, that thou shouldst ad-
 mit me to partake of this Bread of An-
 gels? Whence is it, that I have found
 such Favour in thy Sight, as to be the
 Subject of this thy unspeakable Mercy?
 Come all you Angels and Saints of God,
 and I will tell you, how great Things
 our Lord has done for my Soul: He has
 raised me out of the Dust, and delivered
 me from the Bonds of Sin; he has bid
 me be full of Comfort, and not to fear,
 for that he will be my Support and my
 Strength: And tho' I have most unwor-
 thily forsaken him by my repeated Fol-
 lies, he calls me yet again, and now, be-
 hold, invites me to eat of the Bread of
 Life, that as he has made me, so I may
 ever live by him. What Thanks shall
 I give Thee, O merciful Jesu, Saviour
 of the World? What shall I return
 Thee for all thou hast done for my Soul;
 if a Man give all he has in Acknowledg-
 ment of thy Love, 'tis all as nothing;
 for thou, Lord, hast plentifully pour'd
 thyself forth upon me, and given me
 even all that thou art, thy Body, thy
 Blood,

Blood, thy Soul, thy Divinity: And, if in Thanksgiving for this Mercy, I should lay before Thee my Body and Soul, my Life, Liberty, and all I possess; what is this in regard of the Blessing thou here bestowest on me? What is this to the Debt I owe, which is in some kind equal to what I receive, that is, Infinite as thyself? O God, how far is this above my Stock! However, I have one Request to make Thee, for thou art good and merciful, and knowest my Poverty: That thou wouldst vouchsafe to accept the little Offering I bring Thee in all the Sincerity of my Heart, saying with the holy Spouse, *My Beloved - to me, and I to my Beloved.* Thou hast mercifully given thyself to me, for the Food of my Soul; and now behold I offer to Thee all that I have, all that I am, all that I possess; to Thee I make a full Surrender, that being wholly thine, I may now no longer have a Part in myself.



Of F E A R.

BEING now invited by Thee, my dear Jesus, and my chiefest Good, to come and partake of thy Banquet, I could willingly obey thy Call, and receive Thee with all the Love and Affection of my Soul: But behold the more I think of this Happiness, the more I tremble at the Sight of my Wickedness; my Sins are always before me; and when the Voice of *St. Paul* strikes my Ears, *He that eats and drinks unworthily, eats and drinks his own Damnation*; How can I chuse but tremble, and be wholly seiz'd with Dread, when I think of approaching to thy Table? Alas! If I give myself but the Liberty to think, I am wholly lost within my own Thoughts, and confounded, to consider, that having so often received this Divine Food, I am yet so frail and miserable, I have yet a Heart so little fixed on Thee, that 'tis ever wandering amidst Vanity and Folly, and seems rather fond of the empty Satisfaction of Creatures, than of Thee, my only Happiness. I have often resolved to amend, and as often pretended to make a new Covenant, receiving thy blessed
Body

Body as the Pledge of my Engagement ; and yet where am I still, but in the midst of Sin and Vice, with my Senses disorder'd, my Tongue ungovern'd, my Affections deprav'd? And, O God, how little Care do I take to recover myself from this Misery, and return to Thee, to whom I have so often promis'd to be faithful ! 'Tis the Thoughts of this which straiten me on every Side, and cause an Anguish within my Soul ; and 'tis for this, I fear, Lord, that what thou hast mercifully ordain'd for my Salvation, I should now receive to my Judgment and Condemnation. What then shall I do in these Difficulties ? Shall I fly from before thy Face, like despairing *Cain* ? Or shall I hide myself with *Adam*, because, at the hearing of thy Voice, I see myself poor and naked of all that is good ? No, my God, I will rather chuse to run to Thee for Succour and Refuge, because I know thy Mercy exceeds my Misery, and thy Goodness is above all my Wickedness : If I am defiled, infirm and naked, thou canst cleanse me, cure and cloath me. To Thee therefore I come, my God, with Fear and Trembling ; I take shelter under thy Goodness ; still hoping, that notwithstanding all my Wickedness, thou

wilt pardon all my Iniquities, heal my Infirmities, and cloath me with thy Grace. For this End, O Lord, disengage at present my Heart from all that distracts me in my Duty, and divides me from Thee; for I own, that in all that tempts me, there's nothing but Vanity and Affliction of Spirit. May my Soul now no more relish any other Sweetness, but of thy Presence; let the Taste of this be her only Delight; may she now admire nothing, but the Greatness of thy infinite Love, and look for no other Content, but in Thee the God of my Heart.

Of HUMILITY.

O IMMENSE, powerful, and incomprehensible God, who am I, that thou shouldst vouchsafe thus to come to me to be my Food, and to take up thy Habitation within my Soul? 'Tis in this I conceive something, how infinite thy Goodness and Mercy is, and how great my Misery and Ingratitude. Thou art King of Kings, and sovereign Lord over all Powers, at whose Presence the Earth trembles: Thou art the Fountain of Holiness, in whose Sight the Angels
are

are not pure: Thou art the Sun of eternal Day, who dwellest in Light inaccessible: And I, what am I, but a poor Worm of the Earth, subject to many Miseries, distracted with Passions, fond of Vanity, defiled with Sin, encompassed with Darkness, busy about Folly, and careless of Eternity? How then shall I dare to come to Thee, who am thus miserable and unprepar'd? With what Confidence shall I appear before Thee, most just Judge, in whose Presence the Pillars of Heaven shake? I, who by my Sins have found how to go away from Thee, tho' thou art in every Place: I, who have polluted my Soul, espous'd to thee in Baptism, with Filth and Wickedness, abandoning Thee, my Maker and Redeemer, for the Love of Vanity and deceitful Delights. Thou indeed hast raised me out of nothing, and by thy Grace plentifully provided me of all Means for being eternally happy; and how ill a Return have I made for this Blessing, by my own Follies, living in Sin, and not at all solicitous to please Thee, but only to satisfy my own corrupt Inclinations! Thou hast prepar'd me a Banquet of heavenly Sweetness, and I have longed after the Flesh-pots of *Egypt*. And yet still,

O my God, of infinite Goodness, behold, I come to speak to Thee my Lord, being nothing but Dust and Ashes: Receive this thy unworthy Servant, and look on me with the Eyes of Compassion and Mercy, since with so much Love and Sollicitude, thou hast labour'd for my Conversion. Now I am sensible, O my God, that without Thee I am nothing, without Thee I can do nothing, and if thou helpest me not with thy Grace, there is neither Life nor Salvation for me; cast therefore all my Sins out of thy Sight; and with the Tenderness of a loving Father open thy Arms to receive a Child, tho' unworthy, who comes to return to Thee; make me effectually experience the Truth of thy Prophet's Words, *That a Sacrifice to God is an afflicted Spirit*, and that *Thou wilt not despise a contrite and humble Heart*.



A PRAYER *before* RECEIVING.

WITH Fear and Trembling I approach to thy Banquet, O Jesu, having nothing to trust to but thy Goodness and Mercy, being of myself a Sinner, and void of all Virtue; for my Heart and Body are defiled with many Crimes, my Thoughts and Tongue in Disorder and under no Command. Being therefore thus straiten'd, O merciful God, and dreadful Majesty, I come to Thee the Fountain of all Goodness; I make haste to Thee, that I may be healed; I fly under thy Protection, hoping thou wilt be my Saviour, tho' I dare not stand before Thee as my Judge. To Thee I lay open all my Wounds; to Thee I discover all my Shame. I confess, my Sins are many and great, which makes me fear; but I hope in thy Mercies, which are infinite. Look therefore on me with the Eyes of Compassion, O Lord Jesus Christ, eternal King, God and Man, who was crucified for the Sins of Men. Give Ear to me, who put all my Trust in Thee. Have Mercy on me full of Misery and Sin, thou Fountain of Goodness, that can never be exhausted. Hail, saving Victim,

108 *Prayers before* RECEIVING.

Victim, who for me and all Mankind wast offered on the Cross. Hail, generous and precious Blood, flowing from the Wounds of my crucified Lord, and washing away the Sins of the World. Remember thy Creature, O God, whom thou hast redeemed by thy Blood. I am truly sorry for my Offences, and I heartily desire to amend. Take away therefore all my Sins, blot out all my Iniquities, that, purified in Soul and Body I may worthily approach to the Holy of Holies; and grant, that this thy precious Body and Blood, which I now design, tho' unworthy, to receive, may be the Forgiveness of my Sins, a full Discharge from the Guilt of all my Crimes, a Victory over all ill Thoughts, the Beginning of a new Life, the Seed of Good-works, and a sure Protection of Soul and Body against all the Snares of my Enemies.



ANOTHER.

ANOTHER.

ALMIGHTY and everlasting God, behold, I come to the Sacrament of thy only Son our Lord Jesus Christ: I come, as one sick, to the Physician of Life; as one unclean, to the Fountain of Mercy; as one blind, to the Light of eternal Glory; as one poor and distressed, to the Lord of Heaven and Earth. And I beseech Thee, in the Excess of thy infinite Bounty, that thou wouldst vouchsafe to heal my Infirmities; wash away all that defiles me; remove all my Blindness; relieve my Necessities; and cloath me with thy Grace, that I may receive Thee the Bread of Angels, King of Kings, and Lord of Lords, with such Reverence and Humility, such Contrition and Devotion, such Purity and Faith, as may be for my Soul's Salvation. Grant I may receive not only the Sacrament of our Lord's Body, but Christ himself, who is the Power and Virtue of it; and that I may so partake of his Body, which he took of the Virgin *Mary*, that I may become a living Member of his mystical Body. Grant, most loving Father, that this thy beloved Son, whom I now desire
to

to receive, under the Veil of Bread, I may one Day enjoy in the full Possession of his Presence, and behold him Face to Face, who liveth and reigneth with Thee in the Unity of the Holy Ghost, World without End. *Amen.*

In Time of COMMUNION.

Q. *IS there any thing more to be observ'd in Time of Communion?*

A. When a Person has duly prepar'd himself as above, he ought, in Time of Communion, to have Regard to Two Things. *First*, To the interior Employment of his Heart. *Secondly*, To a Reverend and decent Behaviour of Body.

As to the first: While the *Confiteor* or *Confession* is saying, he ought to humble himself in the Acknowledgment of his Unworthiness, and Confession of his being nothing but Dust and Ashes, rather deserving, through his Sins, to be cast out of God's Sight, than to be admitted to this Banquet. While the Priest gives the Absolution, let him, with all the Fervour of his Soul, beg of God to purify his Heart, in the entire Remission of all his Sins; and when the Priest holds the Blessed Sacrament in his Hand, he ought,

ought, with the profoundest Adoration, to pay the Homage due to his Lord and Redeemer. At the Repetition of those Words, *Domine, non sum dignus, Lord, I am not worthy*, let him again humbly confess his own Unworthiness, but then see it be immediately followed with the Acknowledgment of God's *Power*, and a *Confidence* in his *Goodness*, going on with those Words, *But only speak the Word, and my Soul shall be healed*.

And when he now receives the Blessed Sacrament within his Lips, then ought his Heart to be inflam'd with *Love*, accompanied with a lively *Faith*, and firm *Hope* in the Goodness of his Lord: Then ought he to *adore* and *praise* his God and Redeemer, with all the Powers of his Soul; for, since God of his infinite Goodness is pleased so far to make a Heaven of his Heart, as to come and reside there, what can he do less, than endeavour to make up that other Part of Heaven which belongs to the Angels and Blessed Spirits? And therefore, since they, in the presence of their Lord, fall down and adore him, giving Blessing, and Glory, and Thanksgiving, and Honour, to him that sits on the Throne, and to the Lamb for ever. This same ought to be his Employment,

ployment, and his Heart ought to pour itself forth in the presence of its God, giving Praise, Jubilation and Honour, and offering itself to him for a Throne for ever.

Q. And what now is he to observe, as to his Body?

A. First, He is to be fasting from Midnight forward, so that he must have taken nothing down, either of Meat, Drink, Physick, &c. except it be in any Extremity of Sicknes, when the Sacrament may be received by way of *Viaticum*, or Preparation for a good Death, even not Fasting.

Secondly, As to his *Habit*, he ought to be decently attired, so as to be free from all Appearance of *Vanity*, and yet not to be censured for any *Irreverence* or *Disrespect*. And therefore, as they are highly to be condemned, who approach to this Holy Table, powder'd, patch'd, perfumed, bare-neck'd, or any other ways so set forth, as seems more suitable for a Ball, or such like prophane Entertainment, than for the commemorating the Death and Passion of our Lord, in so solemn and sacred a Rite as this: So they likewise are to be severely censured, who present themselves before their Lord in
such

such a disrespectful Undress, that it would be an Affront to the meanest Friend to wait on them in such an undecent manner as this seems to be, which can be called nothing less than *stepping out of Bed to the Altar*. It were to be wish'd therefore, that these two Extremes could be avoided, and that Christians would take care to come to this holy Banquet, in such a manner as might seem decent, and yet not be *vain*.

Being thus habited then, and going now to the Holy Table, every Thing ought to be laid aside, that can give any Disturbance to himself or others, as Book, Hat, Gloves, Sword, Stick, Fan, Muff, Mask, &c. then taking the Towel, and holding it before his Breast, without putting it to his Mouth, either before or after receiving, let him kneel *upright*, not gazing about, but with his Eyes shut, or reverently bent downwards; and in this Posture, having his Lips moderately open, let him receive the Host on his Tongue touching the Inside of his under Lip, and so bring it into his Mouth, and moistening it something, let it down, without chewing or raising it to the Roof of his Mouth. And let him be careful not to snatch back his Head immediately upon

upon receiving the sacred Host, nor bend downwards, nor raise the Towel to his Lips, but continue the whole time with his Body erect and fix'd. And if the Holy Particle should by accident stick to the Roof of his Mouth, let him not be disquieted, but remove it easily, and convey it down.

After COMMUNION.

HAVING now in this Manner received the Holy Communion, he ought to retire for a while, and shutting out all Worldly Thoughts from his Heart, there treat with his Lord, and not leave him till he has obtained his Blessing.

Q. I have seen many, as soon as they have received, at least as soon as Mass is ended, immediately rise up and go their way, or else fall to discoursing with some Acquaintance: And is this well?

A. I have seen likewise too many do thus, and have been as often troubled to see it; for what Benefit can they reap by their Communion, who refuse to entertain their Lord who comes to visit them? They receive him indeed within their Breast, and he is no sooner come in, but they immediately turn their backs

on him: And can they have any Affection of Love, or Sense of Piety in their Soul?

Q. But if any Business presses, what can they do? And is it not the Case of many Servants that have not their own Time to command, but are expected Home?

A. I wish there were no others in this Haste, but such as seem to think themselves oblig'd to be so. But I fear, all this Pretext of Business will be found generally no more than an Excuse for Neglect, Tepidity and Indevotion; for what greater Business can any have, than to entertain their Lord, and treat with him concerning the Affairs of their Soul; ought not all other Affairs, especially at this Time, give way to this? What great Hindrance can one little quarter of an Hour be? It must be a very nice Business which will not admit of such a Delay, especially if a Man contrives and lays his Affairs beforehand: And how often happens it, that a Man leaving his Devotion thus done by halves, upon this pretext of Haste, meets with a Friend, Relation, Fellow-servant in his Way, and entering upon a Discourse with him, shews his Business can stay a while, or at least that it can suffer no Prejudice by
any

any Delay, but such as is occasioned by Prayers? But however, if it so happens, that a Man be obliged at this Time to leave his Devotion, he ought to remember what he does when he is called out from Dinner, that is, return to it again as soon as he can, to make an end of what he left imperfect.

Q. What is the Devotion proper after receiving?

A. Such Prayers as are appointed for this Time, in the ordinary Books of Devotion, if said with Attention and Devotion. But if a Man, immediately after Receiving, turns presently to these, and runs them over slightly, as some seem to do out of Custom, and then rise up and go their way, without taking Time to digest this Holy Food, or reflect on what they have done, how fruitless must their Communion be? You may remember, the End for which a Christian is to approach to this Holy Table, is, that receiving the Body and Blood of his Redeemer, *Christ may abide and dwell in him.* Now can any one possibly imagine this slight, negligent and disrespectful Way of treating his Lord, is the proper Means of obtaining this Favour of *Christ's abiding and dwelling with him*; he runs away from

from his Lord, and can he expect his Lord should abide with him? Harken to the Method of the Gospel: *He that eats my Flesh and drinks my Blood, abides in me, and I in him.* Wilt thou then, that thy Lord abide in Thee? Abide thou in him. This it is he absolutely requires, and, believe me, those who neglect to do thus, thinking it tedious to stay a while with their Lord, can expect little of this Blessing; but have too great Reason to fear, that they no sooner forsake this their heavenly Guest, but he likewise forsakes them.

Q. *Pray what mean you by Christ abiding in us?*

A. I mean, that as a Person lives by the Food which he eats, so a Christian, that eats of this Bread of Life, which is Christ, should live by Christ, and so have him abiding in him. So that having received Christ, he ought now no longer to act according to the *Principles of corrupt Nature*, nor be guided by his *Passions*, but, being quite dead to all these, act wholly according to this *new Principle of Life*, and make it appear to all, with whom he converses, that 'tis not now he lives, but Christ lives in him. Now this supposes an entire Change of Life and Manners,

Manners, and it is so great, and even wonderful a Work, that it requires a powerful Assistance of the Divine Guest, who comes not only to visit, but likewise to comfort and strengthen the Soul, and raise it above its ancient self. But then is it not very necessary, that, after Communion, a Person should treat with his Lord about these Affairs; lay before him his Necessities; beg his Help and Grace; consider what he was, what he has to amend, and what he ought to be; as likewise the great Care he ought to take, on his Part, for not relapsing into his former Follies, and going from the Communion Table, not to begin again where he left off, in all the same Weaknesses, the same Neglects, the same Sins and ill Customs.

Q. What Devotion then do you recommend after Communion, for the obtaining this good Effect in the Soul which you here speak of.

A. The Prayers already mentioned, with other holy Exercises of Oblation, Petition, Adoration, &c. which I'll here put down at large for your Direction and Help.

PRAYERS

PRAYERS *after* COMMUNION.

I GIVE Thee Thanks, Eternal Father, for that of thy pure Mercy, without any Deserts of mine, thou hast been pleased to feed my Soul with the Body and Blood of thy only Son our Lord Jesus Christ. And I beseech Thee, that this Holy Communion may not be to my Condemnation, but an effectual Remission of all my Sins. May it strengthen my Faith, encourage me in all that is good, deliver me from my vicious Customs, remove all Concupiscence, perfect me in Charity and Patience, in Humility and Obedience, and all other Virtues: May it secure me against all the Snares of my Enemies, visible or invisible: Prudently moderate my Inclinations both carnal and spiritual, closely unite me to Thee the only and true God, and happily settle me in unchangeable Bliss. And I now make it my hearty Request, that thou wilt one Day admit me, tho' an unworthy Sinner, to be a Guest at that Divine Banquet, where Thou, with thy Son and the Holy Ghost, art the true Light, eternal Fulness, everlasting Joy, and perfect Happiness of all the Saints;
through

120 *Prayers after COMMUNION.*
through the same Jesus Christ our Lord.
Amen.

ANOTHER.

WOUND now, dear Jesus, my Heart and all that is within me with thy Love and perfect Charity, that my Soul may languish and melt away with the Desires of Thee; may all my Affections be fixed on Thee the Eternal Good; may my Thoughts ever dwell in thy Mansions of Happiness, and my Soul now long to *be dissolv'd* and be with Thee. Grant, O my God, that my Heart may now ever hunger after Thee, the Bread of Angels, the Banquet of Blessed Souls, our daily and Divine Bread, abounding in all Sweetness that can possibly delight the Taste; may my Soul now delight and feed on Thee, and my Bowels be filled with thy Sweetness, who art the Bliss of the Angels: May my Soul ever thirst after Thee, the Fountain of Life, the Fountain of Wisdom and Knowledge, the Fountain of Eternal Light, the Torrent of Divine Pleasure and Fulness of the House of God; may she ever desire Thee,

seek

PRAISE *and* ADORATION. 121

seek Thee, find Thee, and go on till she happily comes to thy Presence: May her Thoughts be always on Thee; of Thee may she speak, and perform all her Actions to the Praise and Glory of thy Name; and this with Humility and Discretion, with Love and Delight, with Ease and Affection, and so persevere on to the End. Thus may'st thou alone be my Hope, my Strength, my Treasure, my Delight, my Sweetness, my Joy, my Quiet, my Peace, my Food, my Refuge, my Help, my Wisdom, my Portion and Possession, in whom my Thoughts and Heart may be ever fixed, so as not to be in the Power of any Creature to divide me from Thee.

PRAISE *and* ADORATION.

BE Thôu blessed, my God, for the many Favours thou hast now bestowed on me, and for all the Blessings with which thou hast enrich'd my Soul, after the great Miseries and Wants which I suffered, when by my Pleasures and Passions I had departed from Thee. Was not I most miserably blind, when I sought Content and Happiness out of Thee;

F

when

when by my Follies, Neglects, and In-devotion, I remov'd myself at a Distance from Thee? But thy Goodness was such, that it withdrew me from the Precipice, whither I was running, enlightening me with thy Rays, and calling me back to Thee by thy Grace. Thou hast pardoned me all my Sins; and, for the Accomplishment of all these Favours, thou hast come now to visit me, that thou may'st for ever abide with me, and I with Thee. O my God, be thou blessed for all these infinite Mercies.

Bless our Lord, my Soul, and let all that is within me praise and magnify thy holy Name.

Bless our Lord, and see thou forget not the Favours he has now done for Thee.

Thy Lord, my Soul, who has pardoned thee all thy Offences, and cured thy Infirmities.

Who has preserved Thee from Death, and crown'd Thee with the Effects of his Bounty.

Who has satisfied thy Hunger with good Things, and replenished Thee with all the Blessings thou couldst wish.

And oughtst not thou to resolve on a Change of Life, and renewing thy Forces,
grow

grow young like an Eagle in the Service of thy God?

Let thy Grace then, O Lord, be ever assisting to me, for the Experience of my own Weakness makes me fearful of myself, and if thou supportest me not, shall not I most certainly fall again? Be thou therefore my Shield and my Defence; and for this End give me a firm and constant Faith; augment and strengthen it, not only in respect of this Mystery, but also in regard of all other Christian Truths and Principles of eternal Life; that by the Help of this Faith, I may overcome all Difficulties that shall meet me in my Journey to the State of Bliss; for 'tis by such a Faith, those, who for my Example are gone before me, have triumph'd over their Enemies, have done Justice, and obtained the Promises.

Of H O P E.

I ADORE Thee, O infinite Greatness, O Divine Majesty, who fillest both Heaven and Earth, and art adored by all the blessed Spirits, Angels and Saints, who, without ceasing, praise and

cry out before Thee, *Holy, holy, holy Lord God of Sabbath.* How is it possible thou shouldst stoop so low, as to come to me the most unworthy of all thy Servants, and desire to dwell within me? If the Heavens, and Heaven of Heavens, cannot contain Thee, how much less this Habitation, which I have prepared for Thee? But thy Goodness, O great God, knows well how to humble itself, when 'tis for our Good; thou know'st how to conceal the dazzling Splendors of thy Glory, and condescend to our weak Capacity, that so thou may'st communicate thyself more freely to us. This thou didst begin to do in thy adorable Incarnation, in which thou madest thyself like to us, so the more forcibly to draw our Love to Thee. And this method thou holdest on in this Mystery, in which thou givest thyself to us for the Food and Nourishment of our Souls, thus more closely to unite us to thyself, and make us aspire to that celestial Banquet thou hast made for the blessed in Heaven. O God, grant me thy Grace, that I may daily more and more long after this eternal Banquet, that the Desire of enjoying it may make me despise all the Goods and Pleasures of this Life, and labour continually

continually to prepare myself, till I happily be admitted amongst thy Guests.

I have one Resolution, which at present I here make before Thee, and 'tis, to renounce all whatsoever my irregular and corrupt Affections incline me to. I confess, they often press me to forsake the Way of thy Commandments, and put me in Danger of losing all Right to eternal Happiness; but behold, I now desire to discharge my Heart from them, that I may love Thee alone, and place my whole Trust in Thee. For this End I firmly resolve to watch over all my Actions, fly from Sin, and avoid whatever may be displeasing to Thee. I will labour to work my Salvation by keeping thy Precepts, and as I resolve, so I hope to be faithful to Thee: But this Resolution, I acknowledge, I am not able to perform without the Assistance of thy Grace; and therefore I most humbly beg it of Thee. O Jesus, save me; carry me through the Ways of thy Commandments, which I now begin and undertake with all my Heart: Incline my Heart to make me love thy Divine Truths; divert my Eyes that they may not see Vanity: Enliven and strengthen me in the Paths of Virtue and Good-works, and powerfully draw

me to Thee, that so I may follow thee as far as Heaven, where thou livest and reignest for all Eternity.

Of LOVE.

O MY God, what Return shall I make for this so signal a Favour, and what shall I do to acknowledge it? Is it possible I should not continually love thee, after this Excess of Love which thou hast shewn to me! Thou hast loved me to that degree, as to lay down thy Life for my sake; and shall not I make this Return at least, as only to live for Thee? Thou hast communicated thyself at present wholly to me, and shall not I from henceforth be wholly thine? Permit me not, O God, to be ungrateful, nor insensible of this thy Love and my own Salvation. I protest therefore before Thee, that for the future I will be faithful to Thee, and never depart from Thee by any Disobedience to thy Law: I will never forget thy Bounty, nor the Favour thou hast done me, in admitting me to partake of thy Mercy. I will love Thee with all my Heart, my God, my Saviour, my Strength, my Support, my Refuge,

fuge, and my Deliverer. Thou art my God and my All. What is there in Heaven or Earth I should love besides thee? Thou art the God of my Heart, the Inheritance and only Happiness I pretend to: I have made Choice of thee, and nothing shall prevail on me to make me change.

An OBLATION.

WHAT shall I give thee, O my Saviour, as an Earnest of that Love which I have here now engag'd to Thee? I have nothing worthy of Thee; and if I had, I have nothing but what is thine on several Accounts; but such is thy Goodness, Thou art willing to accept from us what is thy own already. Wherefore behold I here offer myself to Thee, my Body and Soul, which are now sanctified by the Honour of thy Divine Presence: I consecrate them both to Thee, since at present thou hast chosen them to be thy Temple; my Body, to be employed in thy Service, and never more to be an Instrument of Sin; my Soul, to know Thee, to love Thee, and evermore to be faithful to Thee. Bless, O

F 4

Lord,

Lord, the Present I here make Thee, *Benedic, Domine, domum istam*: Permit not that my Body be any more defiled with sensual Delights, nor my Soul by a Will to commit any mortal Sin. For my part, I here resolve to serve Thee with Body and Soul; I will take Pains to correct their evil Inclinations; I will fight against myself, renounce my wonted Pleasures, my Delights, my Passions, my Concupiscence, my Anger, my Pride, my Self-love, my own Will, and lastly, whatever may offend Thee, my God.

A P R A Y E R.

DOMINE Deus, *custodi in aeternum hanc voluntatem*. Preserve in my Soul, O my God, this holy Resolution thou hast here given me, and grant me Grace faithfully to put it in Execution. I can do nothing of myself, and without thy Assistance: I therefore beg it of Thee with all my Heart, that I may conquer all the Difficulties I shall meet with in the Way of my Salvation. Regard me with the Eyes of Mercy, have Compassion on my Weakness, and strengthen me daily with thy Grace.

Glorious

Glorious Virgin, join with me in giving Thanks to thy beloved Son, who has refresh'd my Soul with the Banquet of his own most precious Body, and restored me to his Grace: Offer him all the grateful Service thou didst him in thy Life, supply the Defects of my Devotion, and obtain of him, that he depart not from me, without leaving a large Benediction behind him for my Soul.

Holy Angels, ministring Spirits of God, behold the only Son of the Eternal Father, whom you ador'd at his Entrance into the World; become now Petitioners for me, that I may from henceforth serve him with the same Spirit and Truth, as you did while he was yet on Earth, and with the same Chearfulness as you do now in his celestial Kingdom.

All ye Men and Women, Saints of God, see here within my Breast your Lord, the Beginning and Reward of all your Good and all your Happiness, and let now your Prayers accompany mine to his Throne, that by his Grace I may follow your Steps, in the exact Performance of every Duty, till abounding in Good-works, I may be at length admitted to your Company, and possess my Jesus for all Eternity.

C O N C L U S I O N.

GRACIOUSLY hear all my Prayers, O good Jesu, hide me within thy Wounds, and there shelter me from all my Enemies; let nothing divide me from Thee: Call me at the Hour of my Death, and command me to come to Thee, that with thy Saints I may praise Thee for ever.

And now, Lord Jesus, I go from Thee for a while, but I hope not without Thee, my Comfort, my Happiness, and all the Good of my Soul. To thy Love and Protection I recommend myself, as likewise my Brethren, Relations, my Country, my Friends and my Enemies. Love us, O Lord, change our Hearts, and transform us into Thee. May I be wholly employed in Thee, and for Thee, and may thy Love be the End of all my Works, of all my Thoughts and Actions, who livest and reignest for ever and ever.
Amen.

*Mr James Adams
prayer for me when
you say this ^{Such} prayer*



Such as have Opportunity, on the Day of Communion, of retiring to their Prayers, would do well to seek some Devotion proper for that Time; as the Exercise of the most necessary Virtues, set down in the Manual of POOR MAN'S DEVOTION, or such other Books; the following ASPIRATIONS likewise may not be unseasonable, if said with Recollection of Spirit and Attention.

I.

ENLIGHTEN, O Lord, the Eyes of my Soul with the Light of Faith and Wisdom, that I may ever look on Thee, my Redeemer, as the Way, the Rule and Example of all my Life.

What am I, Lord, and what is my Father's House, that thou shouldst thus follow me with thy Blessings? I was created by Thee and for Thee; and may'st thou ever be the Rest and Center of my Soul.

Good

Good Jesu, my Hope, and only Refuge, I here render Thee Thanks for all thy Sufferings, and beg, I may ever find Shelter in thy Wounds against all my Enemies; imprint the Memory of them deep in my Heart, that I may love Thee, and in all my Sufferings never forget what thou hast suffered for me.

Take from me all Self-love, and give me a perfect Love of Thee; that I may now be more faithful in every Duty, and let nothing for the future put me out of my Way.

O, that I could ever remember thee, think of thee alone, and love Thee only!

O that my Senses were ever shut against all Vanity and Sin! My Mind freed from all fruitless Sollicitude and Care, that I might ever abide in Thee!

From henceforth I will with all Diligence seek thee my only Good; my Desires shall be fixed on Thee, all my Actions shall be directed to thy Glory.

And my Will I now resign into thy Hands: desiring that thy Will may be done in me, both now and for ever.

Be thou my Instructor, Director and Helper in all Things, that I may neither do, speak, think, or desire any Thing but what is according to thy good Will.

II.

I am thy Servant, O Lord, give me Understanding, that I may learn the Way of thy Commandments, and lay aside all Interest beside that of Heaven.

O sweet Jesu, Fountain of all Goodness, guide my Steps in thy Paths, and teach me to do thy Will.

Disengage my Heart from all unprofitable Sollicitude and vain Affection; and tho' I live amongst Creatures, yet may I ever live in Thee and for Thee!

Give me a true Fervour of Spirit, and kindle in my Breast that Fire, which thou cam'st to bring upon the Earth, that I may find no Rest but in Thee.

How sweet, O Lord, is thy Spirit, how pleasant to my Lips are the Words of thy Mouth! O that I could ever be mindful of them, to fulfil thy Law!

Make me die to the World, and all its Concupiscences; and let the Greatness of thy Love make all that is earthly appear as nothing to me.

Protect me against all my Enemies, and in all Dangers appear in my Defence; make haste to help me, O God, and say to my Soul, I am thy Health and Salvation.

Remember

Remember thou art my Father, and have Compassion on my poor distress'd Soul; cloath her with all Virtues, and feed her with thy Grace; for it belongs to a Father to take this Care of his Child.

In Thee I live, sweet Jesu, in Thee I desire to die: Both living and dying I will ever profess, that thou art good, and thy Mercy endures for ever.

III.

O Sweetness of my Heart, and Life of my Soul, take off my Heart and Thoughts from all Creatures, that all my Comfort may be in thee.

My God and only Hope, how long dost Thou permit me to run from Thee? When wilt thou consume in me all that is corrupt and contrary to thy Will?

Draw me after Thee, I beseech Thee, that I may chearfully run in the Way of thy Precepts.

Make me one according to thy own Heart, and let my Soul be now thy Habitation for ever.

My Soul without Thee is dry like Earth without Water, moisten it with the Dew of Heaven, and give me a large Blessing from the Land of the Living.

Wound

Wound my Heart with thy Love, that it may now relish nothing that is earthly, but entirely depend on thy Will.

Hail, dear Redeemer, I now desire to adore Thee with the Spirit and Affection of all thy Elect; commit to thy Direction all the Motions of my Soul.

O my Love and my Joy, when will the Day of Eternity appear, when laying down this Weight of Flesh, I shall join with thy Saints in thy everlasting Praise?

O sweet Light of Heaven, inflame my Heart with the Fire of Charity: I offer Thee all that is within me; let that Divine Flame consume my Bowels.

IV.

O that I could now give Thee, O Lord, all that Praise, Glory and Honour, with which the Angels and blessed Spirits praise and glorify Thee in Heaven: But because I am unable to do this, accept at least this my Desire and Good-will.

Deliver me, O God, from every thing that is contrary to thy Will, and be pleas'd so to dispose my Soul, as may be for thy greater Glory.

I surrender myself, O my Creator, into thy Hands, and laying aside all private
Wishes,

Wishes, I desire to depend on Thee, as to the whole State of my Body and Soul, as to Offices, Places, all Accidents, Events, and whatever else thou shalt please to appoint for me.

I ask nothing, but that thy Name may be glorified for ever: And if thou wilt please to admit me, tho' unworthy, to have a Share in paying Thee thy Homage, blessed be thy Name.

If it be more for thy Honour, that I suffer inferior Desolation, I accept it from thy Hand, O God; knowing, 'tis for my Good whatsoever I suffer in my Soul for Love of Thee.

O Love, how little art thou known, how little art thou lov'd? Come to me, and if thou no-where findest Rest, infuse thyself wholly into my Soul. May the Fire of thy Love, O God, ever burn in my Heart, and grow up to such a Flame, that it may burn and consume not only the Sacrifice, but the Altar too.

Let nothing be now my Comfort, but thou my Lord Jesus, and nothing afflict me, but my Sins, and whatever is displeasing to thy Divine Majesty.

O blessed Jesu, Life eternal, by whom I live, and without whom I die; grant, that I may be now united to Thee, and
that

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that in the Embraces of thy holy Love and Divine Will I may rest for ever.

When shall I see Thee, O sweet Lord, when shall I appear before thy Face? When shall I see Thee in the Land of the Living? Till then I sigh and bewail my Banishment, desiring to be dissolved, and be with Thee.

Instructions for COMMUNION.

Q. *WOULD you have every one after Communion say all these Prayers?*

A. I think 'tis very fitting every one should continue in Prayer, after Receiving, near a quarter of an Hour, and employ this Time in the best manner they can, for the benefiting their Souls by this holy Food. These Prayers may do very well for this End, but let every one chuse in this Case the Devotion they find most for their Advantage.

Q. *And for the rest of the Day, how ought it to be spent?*

A. Something different certainly from other Days; that is, in more Reading, Praying, Recollection of Mind, in pious and charitable Offices and Good-works,
and

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and consequently in carefully avoiding vain Divertisements, uncharitable and unprofitable Discourses, and all such Company, Entertainments, and Publick Houses, as generally expose Men to much more Liberty than is becoming such Days of Devotion.

Q. What Time is to be observ'd in communicating?

A. There can be no one Rule for all People in this Point; but that which agrees with most States and Conditions of Men, is to communicate once every Month. Others may receive oftener, with the Advice of their Director; but then let them remember, that their Life and Care of living well be answerable to this their Devotion.

Q. Why are Christians to communicate thus often?

A. That by this holy Food, they may learn to love God, be purified from their Imperfections, be deliver'd from their Miseries, be comforted in their Afflictions, and strengthened in their Weakness. Thus St. *Francis Sales*: And therefore he says, there are two sorts of Persons ought to communicate often; the *Perfect*, because being well dispos'd, they do themselves wrong in not approaching
to

to the Fountain of Perfection; the *Imperfect*, that they may be able justly to pretend to Perfection; the *Strong*, lest they become feeble; the *Feeble*, that they may become strong; the *Sick*, to be heal'd; the *Sound*, lest they fall into *Sickness*; those that have *not much worldly Business*, because they have Leisure; and those that *have much Business*, because they are in more need of this spiritual Refreshment.

Q. What may be the Reason many receive but little Benefit by their Communicating?

A. It must be either for want of due Preparation, or for leaving their Devotion as soon as they have receiv'd, and not giving Time for this holy Food to digest and work its Effects in their Souls. Take care therefore, as often as you communicate, to prepare yourself in the best manner you can. Give due time to your Devotion, after you have receiv'd, and when you go home, let it be your Care to amend all your evil Habits, and make use of the Graces you have received by means of this blessed Sacrament: Thus will it be for your Advancement in all Virtue, and the Love of God, and be an eternal Blessing to your Soul.

An



An Abridgment of the precedent Instructions, in two or three Questions and Answers, which every one ought to give an Account of, before they are admitted to these Sacraments.

Q. WHAT is the first Thing a Person is to do, that desires to go to the Sacrament of Penance?

A. He is in the first place to beg the Grace of God for the due Examination of his Conscience; then he is wholly to apply his Thoughts to the looking into the State of his Soul, and making his Examen, page 6 and 8.

Q. When he has finish'd his Examination, and called to mind all his Sins, is he upon this now prepared to go to Confession?

A. No, he is not; for he is first to endeavour to stir up in his Soul a hearty Sorrow and Contrition for his Sins, and by Prayers and Tears labour to obtain it of God. And, having then made firm Resolutions of a Change of Life, he may upon this go to Confession, p. 20.

Q. And

Q. And having ended his Confession, what is he to do?

A. He is to return to his Prayers; first, to thank God for the Benefit of Absolution; secondly, to beg Grace for the putting in Execution all his good Purposes and Resolutions, *p.* 46.

Q. And having ended this Prayer, may he go forthwith to the Holy Communion?

A. No, he ought first to apply himself to a more particular Preparation for that holy Banquet, *p.* 81.

Q. After he has received, what is he to do?

A. He is to return again to his Prayers, both for Thanksgiving, and the obtaining the Grace of Perseverance in all Good.





INSTRUCTIONS

FOR

CONFIRMATION.



CONFIRMATION is a Sacrament instituted by our Lord Jesus Christ, to make us perfect Christians; and it is so called, because it gives to them that receive it, if duly dispos'd, a great inward Strength, a holy Vigour of Spirit, a firm Constancy of Mind, for the exact discharging every Duty, that belongs to a Christian Life, and happily finishes in them, that which Baptism had begun, making them, of Infants in Christianity, to become perfect Men, and not fear Persecution, or Death itself, for the sake of Christ.

Q. What

Q. What is it that is used in the Administration of this Sacrament?

A. As Water is made Use of in Baptism, so Chrism is used in Confirmation, which is a Compound, made of Oil and Balm. The *Oil* signifies that Sweetness, that Tendernefs and Mercy, which every one, that is confirmed, ought to have ever in their Hearts, Words, and Carriage towards their Neighbours, and even towards their Enemies. The *Balm* represents the good Odour or sweet Savour of Innocency, and a holy Life, with which they ought to be filled; the Form or Words used in conferring this Sacrament, are these: *I sign thee with the Sign of the Cross, and I confirm thee with the Chrism of Salvation, In the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. In what Manner is this Sacrament administer'd?

A. The Persons that are to be confirmed kneel down before the Altar, where the Bishop makes the Sign of the Cross with the Chrism on the Foreheads, because 'tis in that Part the Effects of Fear
and

and *Shame* shew themselves most; and 'tis to teach them that are confirmed, that they never ought to be afraid to confess Christ crucified; that neither Fear nor Shame ought to hinder them from an open Profession of the Maxims of the Gospel, when by Company or ill Example they are press'd to renounce, in their Words or Actions, the glorious Title of a Christian.

After this, the Bishop gives them a little Blow on the Cheek, so to imprint in their Minds, that from this Time they begin to be the Soldiers of Jesus Christ, and are to be ready to suffer all Affronts, Injuries, Contradictions from Men, and so make Profession of their Faith with that Courage and Meekness, as Christ has commanded and given Example in the Gospel.

Lastly, the Bishop gives them the Peace, saying, *Peace be with you*; to signify, that if they desire Peace with God, and within themselves, it must be by suffering patiently all the Troubles and Persecutions, that happen to them in the Practice of Virtue.

Q. Where may the Effects of this Sacrament be seen?

A. In

A. In the Persons of the Apostles, who, as soon as *Judas* had betray'd their Master, presently abandon'd him, and withdrew into such Places where they might best secure themselves against the Persecution that then seem'd to threaten them: Thus fearful were they at that time. But after they had been confirmed on *Whitsunday*, by the Holy Ghost coming down upon them, they were so fill'd with that Courage, Force, and Virtue of the Holy Spirit, that they publickly preached the Doctrine of him, who had been crucified, and in whom they had been but just before so shamefully scandaliz'd; now concluding with themselves, that the greatest Happiness that could come to them, was to die for his Sake, and in the Defence of the Gospel.

Q. *What Dispositions ought Christians to bring along with them, in order to the worthy receiving and partaking of the Effects of this Sacrament.*

A. *First,* They are to be careful that they be free from the Guilt of all mortal Sin, and therefore they are to prepare themselves by a good Confession. *Secondly,* They ought to be well instructed

G in

in the Mysteries of Faith, and in particular in what concerns this Sacrament, as to the *Effects* and *Grace* which they expect to receive by it. *Thirdly*, They ought to go with their Souls full of *Faith* and *Hope* in God, with a firm Confidence that they shall receive the Holy Ghost invisibly in their Hearts, and be strengthened with a true Christian Courage, which shall carry them through all Difficulties, as to the Profession of their Faith, and through all Duties which belong to the Followers and Disciples of Christ crucified. *Fourthly*, In consideration of that Fulness of Grace, which they expect to receive in this Sacrament, they will do well to dispose themselves some Days before, by more than ordinary Prayers, by Fasting, Alms, and other Good-works. And being thus instructed and prepared, they may be presented to the Bishop.

Q. What are the Prayers proper for a Person to say before he is confirmed?

A. The Hymns and Prayers set down in the Manuals, for invoking the Assistance of the Holy Ghost, as *Come Holy Ghost, &c. Veni Sancte Spiritus, &c. Veni Creator Spiritus, &c.* He may likewise, within

within his own Thoughts, lay before Almighty God all the Necessities and Weaknesses, to which he is subject, and then solicit Heaven to send down the Holy Spirit into his Heart, to be his Comforter and Defence, and to secure him against all Dangers, which he sees before him, whether occasioned by his own Infirmary, or the repeated Assaults of his Enemies; as something after this Form.

A P R A Y E R

Before C O N F I R M A T I O N .

I COME here this Day, my Sovereign Lord and Redeemer, to lift myself a Soldier under thy Standard of the Cross. But when I consider my Weakness, and reflect how infirm and faithless I am, I am fill'd with Confusion and Shame, and cannot but reproach myself with the Rashness of the Undertaking: For, how can I pretend to offer myself to fight thy Battles, to suffer in thy Cause, to be ready to accept of Poverty, Distress, Chains, or Death, in Defence of thy Faith, and with Liberty and Life to assert the Right of thy Gospel, whilst the little Occasions and Trials I daily meet with,

convince me of my want of Courage and make me yield before them? For alas! how often is it, that a slight Word or imagin'd Contempt overcomes all my Patience? How often does Cowardise and Shame put me by the doing many a commendable Office, nay, and make me omit many a pressing Duty? And is it not almost every Day, that, for human Respects, and in Compliance with Company, I am prevailed on to do that which is unreasonable, of ill Example, and too often what is scandalous too? And while I thus experience my Want of Courage, of Fidelity and Trust, with what Face of Reason can I pretend to offer myself to become thy Soldier! No, my God, I confess I have no Ground or Reason for it, and therefore acknowledging how unqualified and unfit I am for this Service, I here revoke what I have said, and only lay before thee my Desires, my Wishes and Good-will. Thou know'st, O God, these my Desires, and the Inclinations of my Heart, that though I am unable of myself to perform any of the Duties that belong to thy faithful Servants and true Followers of the Cross; yet that I sincerely desire to become fit and qualified for the exact discharging all those Obligations

Obligations that belong to this Character :
And 'tis for this End I now come to offer
myself to thee.

And however weak and indisposed I
am, yet in the first place I here con-
fess and firmly believe, that thou art
able to remove all Infirmities, and in-
spire me with Strength: Thou, who
commandedst the Light to shine out of
Darkness canst perfect these Earthen
Vessels, and make them become the
Temples of the Holy Ghost: Thou
canst raise them by thy Spirit above the
Earth, shew in them the Excellency of
thy Power, even the Power of Heaven,
and thus make them superior to all Dif-
ficulties, safe in Dangers, and fit for all
Duties.

I moreover hope, and come with a
great Confidence in thy Goodness, that
thou wilt look on me with all the Ten-
derness of a loving Father, and send
down at present the Holy Ghost into
my Heart: For since thou hast promised
to give this good Spirit to those that ask
it, and so solemnly bestow'd it on thy
Followers by the Imposition of Hands, I
cannot but hope to be now made the

Subject of this thy Goodness, and the Instrument of thy Power.

Come then, O Holy Ghost, who replenishest the Hearts of the Faithful, descend into my Soul, and make it the Place of thy Abode, remove me from all vicious Shame, and inspire me with a Christian Courage; strengthen me against all the Assaults of Self-love, the Flesh and the World; make me bold in every Duty, and only fear to sin; let nothing persuade me to condemn or forsake thy Law; let the Attempts of Flattery or Terror be equally vain and fruitless upon me, and let me now drink so deep of this Torrent of Sweetness, that neither Chains nor Racks may be able to force me from my Duty; but that, like the blessed Apostles, those thy true Soldiers, I may even rejoice in suffering for Thee. Thus, however weak in myself, shall I be made strong in Thee; thus shall I become thy Soldier too, and only thus. Come then, O Holy Ghost, all with thy Gifts, and fill my Soul.

Q. After they have been confirmed, what are they to do?

A. Not

A. Not to depart immediately, but stay some Time. *First*, To give Thanks for the Blessing receiv'd. *Secondly*, To beg a Continuance of this Grace, that the Holy Ghost may be so truly settled in their Hearts, that on all Occasions they may be ever sensible of his Divine Assistance; and *lastly*, make sincere Resolutions of living according to the Perfection, which this Sacrament requires; that is, according to the Spirit of a true and perfect Christian.

Q. Is it then according to this Spirit every Person ought to live after he is confirmed?

A. He is most certainly oblig'd to this; and therefore, tho' every one may in some manner excuse the Weakness, the Cowardise, and the being mov'd by human Respects in baptized Persons, who have not yet been confirm'd; yet there can be no such Excuse in regard of those Christians who have received this Sacrament, it being the principal Design and Effect of this holy Institution, as Faith teaches us, to strengthen them against the Snares and Power of the
G 4 Devil,

Devil, the World, and the Flesh, to take away from them the Fear of Men, to make them confess openly, that they are only to consider the sacred Rules of the Gospel, esteem only Jesus to be their Master, and enter into no other Warfare but his; and that they will act thus not only before Persecutors and Tyrants, who would do Violence to their Faith, but particularly before all Persons of the World, who offend against these sacred Rules by their Actions, by their Words, by their Excess, by their Vanities, or otherwise join with the Enemies of the Cross, in overthrowing that Law, which they here take upon them to assert and maintain.

Q. I fear too many, who come to be confirmed, think but very little of this great Obligation which they undertake, and of this Spirit by which they are ever afterwards bound to regulate their Lives; and what Remedy?

A. This in a great part depends on those who have others under their Care; as Priests, Parents, Godfathers, Godmothers, and Masters; and therefore it ought to be their Business not to permit those,

those, who are subject to them, to receive the Sacrament of Confirmation, till they have been fully instructed in all the Particulars that concern it, in the Dispositions necessary for it, and in all the Effects and Graces to be expected from it.

Q. What Time ought Parents, &c. to observe in bringing those under their Care to the Sacrament of Confirmation?

A. The proper Time is before they have received the Blessed Eucharist; for thus it is required by the Church in her Decrees and Rituals; and as for their Age, they are allow'd to bring them after they are seven Years old, they being first well instructed according to the Capacity of that Age: But because it is scarce to be expected, that at those Years they should be truly sensible of the great Obligations they bring upon themselves, therefore I cannot but think it very proper, for all those who have been admitted to it in that tender Age, when they are grown up to better Understanding, to make a solemn Renovation of the Obligations which belong to this Sacrament. The same may be understood of as many
G 5 others,

others, who have receiv'd it, though in Maturity of Age, yet without due Instructions or Knowledge of these Promises and Obligations; and it may be done after this Manner.

A Form of renewing the OBLIGATIONS of the SACRAMENT of CONFIRMATION.

MY Lord God, how prodigious is the Excess of thy Mercy, who, not discourag'd by the Ingratitude of Men, pardonest them those Failings and Sins, which they commit even against the Sacraments, the sacred Pledges of thy Love! I most humbly beg Pardon for the Unworthiness I brought to the Sacrament of Confirmation, for approaching to it without being fully instructed in its Excellency, or fill'd with a Holy Zeal and Desire of living all my Days, according to its Spirit and Sanctity.

Prostrate therefore before Thee, I here acknowledge I have convers'd amongst Christians and thy Children, without due Veneration for the sacred Maxims of thy Gospel; nay, I fear, there has scarce
been

been any Company, wherein I have been engaged, or Visit I have made, wherein I have not fallen much beneath the Duty of a Christian, or done something unworthy of that Profession.

But now, my God, I here purpose and resolve to make it my Endeavour, for the future, to live a good and faithful Christian, and, being fortified by thy Holy Grace, to appear as a true Soldier of Jesus Christ.

For this End, I beg of thee a continual Support of thy Grace, that the World, Company, or Custom, may be never able to corrupt me by their pernicious Maxims, that I may have Strength to resist all my Shame and Fear, which have so often hindered me from speaking and acting courageously in my Duty. Grant me also Grace, my God, that I may suffer in Humility, and silence all the Contradictions, Affronts, and Calumnies I shall meet with. And this one Thing more I ask, that I may no longer seek Peace and Rest in the Things of this World, but in thy Love only, and the vigorous Practice of my Duty, as may most contribute to thy Honour.

And

And having now laid down, in short, the principal Points relating to this Sacrament, as likewise to the other two, such as I hope may be some Help for the preventing those Abuses and Contempts which are too ordinarily committed, for want of due Disposition and Instruction in frequenting these Sacraments; I hope the whole will be received with the same Charity, as it is writ, and that the Blessing of Heaven will attend those who sincerely make Use of it.

F I N I S.



T H E

T H E
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